

BIBLICAL DIFFICULTIES

THE Sacred Scriptures, the inspired record of God's revelation to man have, like the incarnate God Himself and the Church He founded, "been set for the ruin and resurrection of many." Given the endowment of human liberty, it could not have been otherwise. If man is free, he may use or misuse God's gifts, follow the divine light or walk in darkness, accept or reject the divine rule over his will. Perhaps none of God's gifts has been so strangely misused as His written revelation, and that both by excess and defect: it has been, and is, treated as merely human and as altogether divine: reckoned as one of many interesting survivals of early literature and as a self-explaining infallible oracle of God. Whereas, like our Saviour Christ and the Church herself, it is both human and divine, and these two elements are so inextricably mingled that they cannot be always distinguished with certainty without divine help. God must interpret His own revelation since it cannot, being committed to inadequate human symbols, interpret itself.

Whether God could have made known His revelation to man by writing so that no rational being could mistake its meaning is only another way of asking whether the immaterial processes of thought can be given, by the medium of any language, quite definite and permanent expression. As a matter of fact, God has not provided rational creatures with such a medium of expression, and in consequence, different minds attach different meanings to what He has caused to be written. We should, therefore, naturally expect that He has set up some authority to decide the right interpretation of His words when doubt arises, just as the King's judges are given authority to interpret the meaning of Acts of Parliament. If He has not done so, and yet has meant the Bible to convey to mankind what He wills them to believe and do, He must Himself supply by inward guidance the lack of the external interpreter. Such continued assistance on the part of God, helping all sorts of minds to reach identical conclusions in regard to countless obscure or ambiguous expressions, would clearly postulate a gigantic series of miracles. But in view of the result of making the Bible the sole rule of faith, there is no need to speculate. The vast variety of interpretations.

given to Scripture passages dealing with doctrine, and the many contradictory sects that have been founded on that variety, show that God does not, as a matter of fact, supply the need of an outside authority by His own individual interference. It follows then that Catholics, maintaining with St. Peter (II Pet. i. 20-21) that only by the authority of God who inspires Scripture can Scripture be rightly interpreted, are reasonable in looking to God's Church as the divinely-appointed interpreter of God's Word. If not she, nor the private individual, then who? Without a guide to its meaning, the Bible cannot give certainty; nay, without an outside guarantee, we do not even know that it is God's Word.

And what book in the world is more in need of an infallible interpreter, whether on account of the importance or on account of the difficulty of its subject-matter. It contains a revelation of God's will and purpose, the fulfilment of which is necessary to salvation. But that revelation is progressive, stretching from Genesis to Apocalypse over a period of 1,600 years. And it is conveyed in a great variety of literary forms addressed to minds very different in culture, whether mental or moral, to those of our time.

The Scripture [said Edmund Burke in 1772] is no one summary of Christian doctrine, in which a man cannot mistake his way: it is cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, and ethics. It is necessary to select what is intended for example, what is narrative, what literal, what figurative, what precept is controlled by another. If we do not get some security for this, we not only permit but pay for all the dangerous fanaticism¹ which can be produced to corrupt our people and to derange the public worship of the country.

A century before Burke spoke, private interpretation of the Bible had resulted in the formation of 270 Protestant sects: throughout Europe: a century after (according to *The Times*, January 13, 1885), "England alone is reported to contain some *seven hundred sects*, each of whom proves a whole system of theology and morals from the Bible." If ever a tree can be judged by its fruits, the fatuous doctrine of an "open Bible," understanding the phrase as the Bible interpreted by the unassisted reason of the individual,

¹ Long before Burke's time, in fact at the very dawn of the English Reformation, the same natural result of unrestricted unguided Bible reading was noticed. In his last speech to Parliament, Henry VIII. declared—"The Bible itself is turned into wretched rhymes, sung and jangled in every ale-house and tavern." (Collier, *Eccl. Hist.* Part II. Book III. p. 218.)

² So Staphylus and Hosius quoted by Allnatt in *The Bible and the Reformation*.

stands condemned. "We do not get our legal guidance from open statutes, nor cure our ailments for ourselves at open dispensaries, nor is our religion to be derived simply from open Bibles. We need a living authority to apply the law, to dispense the medicine, to interpret the Bible."¹ Yet Bible Societies, organizations to convert the heathen, mainly, if not solely, by a free distribution of versions of the Scriptures, still exist and flourish, in spite of the intrinsic stupidity of such a purpose and its inevitable failure. The well-known exposure of its ill-success by Dr. Marshall in his "Christian Missions" has been echoed and acknowledged by many of those engaged in it. Yet still the work goes on, fed by the money of those who would be aghast if accused of superstition, but who exhibit, in their belief in the power of a confused mass of Semitic literature, unauthenticated and unexplained, to enlighten the pagan mind and convert the pagan heart, a blind credulity on a par with that of the heathen himself.

How wise then is the Church, both in safeguarding the Word of God from the chance corruptions of irresponsible interpreters, and in administering it to the Faithful in such a way as to secure its proper assimilation. Even in the hands of the Church the Bible remains a most difficult book. She has declared in many Councils² that the Scriptures of both Testaments were written by the inspiration of God, and that they have God for their author, and, in spite of all the assaults of modern criticism with its vast parade of learning, she has not moved, nor indeed can she move, a hairsbreadth from that dogmatic position and all its implications. The consequence is that in addition to what we may call the material difficulties of the Scriptures—getting at the sense of its human authors, establishing the credibility of certain events described and the manner in which they may be reconciled with facts otherwise known—there arise moral difficulties concerning the relations between the divine Author and His human instruments, and concerning, in many cases, the divine attitude towards what is recorded. In a sense it is true that the Bible prevents fewer difficulties to the unbeliever than to the believer. The unbeliever is not obliged to justify the ways of God to man nor to regard the Scriptures as free from error. He has an easy explanation of the wonders they narrate. Myth and legend, with a nucleus of fact; natural

¹ Fr. Joseph Rickaby in *The Lord my Light* (Burns, Oates and Washbourne), p. 20.

² Florence, Trent, The Vatican.

phenomena, imperfectly observed and misunderstood; the conscious frauds of an hereditary priesthood—he is never at a loss to explain and to explain away.

The task before the believer is a graver one. He has to meet the historian, the scientist, the moralist, and satisfy them that his dogma of Biblical inerrancy is not contrary to established fact in their several domains. Revelation necessarily limits the range of free speculation: he must be able to show, to those who do not believe, the unreasonableness of this or that tenet which is contrary to revealed truth. And he cannot count in many cases on the help of the Church. She is very chary of using her power of determining the significance of Scripture passages which bear upon the definition of dogma, and leaves many to the discussion of her theologians. It is to her Fathers and Doctors, her commentators and Biblical experts, not to the body of defined doctrines, that the student must often turn for help in establishing the claims of the Bible. It is accordingly of the first importance, to those who undertake their defence, to insist upon the widely-varied literary character, date of production, local circumstances, object and occasion of the collected Scriptures. We must get rid altogether of the notion that the Bible is a book, a notion which everyone who thinks for a moment discards, but which constantly recurs in discussion, simply because it is commonly bound between a single pair of covers. It is only the most general statements that can be made about the Bible as a whole; many qualifications are needed when treating of the several parts. One cannot, for instance, apply historical tests to allegories or poetry, nor scientific tests to pre-scientific compositions: one should not bring the presuppositions of the twentieth century after Christ to the sixteenth century before, or read the mentality of a modern European in the works of very ancient Asiatics. Many of the difficulties of the Bible are toned down or simply disappear by the application of these simple rules of criticism. In other words, the difficulties are created by the critic and are not inherent in the work.

Still a great many remain, showing the need of continued Bible study and the importance to Catholics of periodic Bible Congresses wherein the results of study may be made common and further research stimulated. In this country, surrounded as we are by the erudite labours of a host of Protestant scholars, and shut off by the circumstances of our own religious history from a traditional interest in work of this

kind, we are apt to ignore the work done by Catholics abroad, work which, if not so vast in range as that of non-Catholics, can claim at least to be wholly constructive and preservative. The time is clearly at hand for our scholars to take their due share in this most important work, for outside the Church the Bible has fallen upon evil days. Wrongly understood, perversely used, it has become an instrument for destroying faith, for ruin rather than resurrection. The rationalist, as many blasphemous books indicate, finds it the easiest mode of assault on the Christian position, for, when a Christian, accustomed to look upon the Bible as the one source and standard of belief, finds it plausibly shown up as a farrago of superstitious nonsense, demonstrably untrue, wholly unscientific, positively immoral in its teaching, his faith, unless he has the infallible guarantee of the Church behind him, is apt to be grievously shaken, if not overthrown. Hence it behoves our apologists to meet and forestall the rationalist attack by perfecting their knowledge of the Bible and fitting themselves to demonstrate its true place in the Christian economy.

There are some general considerations which, if thoroughly understood, will go far to lessen the difficulty of defence. The first is that the Bible belongs to the Catholic Church. It was she who collected and guaranteed the various portions of the New Testament, and, as herself the fulfilment and perfection of the former dispensation, she entered by inheritance upon possession of the Old. Whilst proclaiming its inspired character, she also determines its function in the Christian order. No one can reproach the Catholic with the folly of gleaning his religion from so vague a source as a collection of ancient documents of varied character. To the seeker for truth, the Bible without the Church is a maze without a clue. Under the guidance of the Church, the Catholic regards the Old Testament as a record of Christianity in the making, containing certain great fundamental doctrines and a definite moral code, but also much that has been superseded and is now of historical interest alone. Differing from this in spirit as well as in detail, the New Testament, the Law of Love, forms an integral part of the Church's tradition, the *depositum fidei*, which cannot be diminished or increased. So the Catholic believes the Bible because the Church warrants it to be God's word, and, in cases of doubt as to sense and scope, follows the Church's interpretation—a perfectly reasonable process, given the divine authority of the Church.

The second consideration, which chiefly concerns the Old Testament, arises from the fact that God, so to speak, takes men as He finds them and adapts the workings of His Providence to the degree of mental and moral culture they have reached. This is a very far-reaching principle, and goes a long way to meeting the objections against the Old Testament drawn from history, physical science and morality. The historian impugns the truth of the Biblical narrative because of the loose way in which the sacred writers appear to treat facts. Duplicate accounts of the same event are inserted without any recognition of the desirability of harmonizing the details or calling attention to the discrepancies. Chronology is very vague; in fact, can hardly be said to appear before the call of Abraham. Later interpolations are inserted in ancient accounts. There is no discrimination between what the writer sets down from his own knowledge and what he is handing down from earlier sources. In fact, many of the simplest canons of modern historical writing are violated in these primitive documents. The "historical sense" was not yet evolved, and the divine inspiration did not supply for human defects, except to secure that what God wanted to be recorded with certainty should be recorded, viz., truths bearing upon man's duty to his Creator. If then we find two varying accounts of the same event, the natural inference is that (if we have for certain the original text) the sacred writer does not mean, and perhaps is not able, to determine which is the more exact, and so sets down both. If he is drawing upon earlier sources, he may be said to choose excess rather than defect, and God, who inspires his action, does not interfere to make his knowledge more definite. Consequently the reader is left in the same position as the writer: to say that the former is consequently misinformed on any particular point, assumes that he was meant to be informed about it, a thing we have no right to assume.

Moreover, we must steadily bear in mind the highly anthropomorphic character of the earlier books of the Bible and the tendency to allegorize shown by their authors. The first account of Creation (Genesis i.) represents God as creating all things by His mere *fiat*: the second treatment of the same subject (Genesis ii.) speaks as though He wrought with hands and thought human-wise.¹ And this depicting of God as a Greater Man sometimes goes so far (for instance, in the

¹ "He [God] brought them [the beasts and birds] to Adam to see how he would name them." Gen. ii. 19.

account of Babel) as to be grotesque. The primitive mind, and indeed the natural uncultivated mind of to-day, has no love for the abstract or immaterial, and the early Scriptures were addressed, in the first instance, to very primitive minds.

Clearly this is another argument for the necessity of an accredited interpreter of the Bible. How else are we to tell what is to be taken literally and what allegorically: where poetry ends and where fact begins: what is permanent and what provisional: and, in general, the exact bearing of revelation on conduct? The dogma that Scriptures are inspired by God and that He is in the truest sense their author is no bar to the labours of scholars,—historians, palæontologists, philologists, and others—being directed to bettering their text and elucidating their meaning. But the Church, by virtue of her divine commission, has the right to direct and determine their discussions. Profane science can be and is her handmaid, but no more than that.

And if history has no legitimate quarrel with the Bible, still less has physical science. Much play is made by the rationalists (who include a good many self-styled Christians) with the supposed contradictions of scientific facts and processes (apart altogether from miracles) attributable to the sacred writers, and therefore fatal to their claim to inerrancy. Here again the answer is simple. God's revelation did not include a knowledge of physical laws: the writers wrote according to the scientific standard of their times which then and for ages afterwards was not very exalted. And with the exception of such descriptions of natural events such as sunrise, as follow mere appearance, the discrepancies between Scripture statements and the *ascertained facts* of physical science are much fewer than rationalists imagine. If we want a "Bible" full of downright errors, false deductions, unproved and unprovable assertions, we may find it, not in the venerable literature of the Old Testament but in Mr. H. G. Wells's highly modern *Outline of History*.

The Christian will view with greater concern, and be more anxious to remove, the difficulties aroused by the morality of the Bible, which the captious unbeliever finds sometimes too high and sometimes too low. The association of immorality with God's Word is no less offensive than the association of untruth, and is, of course, equally unfounded. It is said, then, that, in His dealings with mankind recorded in these ancient books, God seems to condone and even to sanction wicked things, and to act Himself in an arbitrary and unjust

manner. This objection, once again, is suggested by a failure to recognize first the unique character and position of the Creator, and secondly the poor material He had to deal with. The Creator being absolute owner of all the earth and all its inhabitants has a right to deal with them as He wills, His will being the norm of all goodness. If He orders the destruction of those whose lives He bestows and preserves, we are bound to assume He is right in doing so, and that only our ignorance of all the relative facts prevents us from seeing His justice for ourselves. But why should He tolerate and even sanction practices like polygamy and divorce, which all true morality condemns? The reason is that, as a general rule, He does not take back His gifts, and as He has given man free-will He deals with His creatures on the basis of their freedom. Now the Scripture itself tells us of the rapid degeneration of the descendants of Adam after the Fall, necessitating at one time the desperate remedy of the Deluge, at a later the dispersion after Babel. When the sacred narrative turns to follow the fortunes of the family of Shem, the ancestor of Abraham, the notion of the oneness of God had almost disappeared, idolatry was prevalent and, what always accompanies the worship of the creature, carnal indulgence. It was to a people of low ethical culture that God began His series of special revelations, a people always liable to sink lower through the example of the idolators around them. They could not readily grasp spiritual things; they had to be led on gradually and with many relapses to their truer sense of religion; prophet after prophet bore witness to their "stiff necks" and "hard hearts," dispositions which our Lord Himself recalled when He explained the divine tolerance of divorce. In dealing with such intractable material God had often to choose the less of two evils and wait until by dint of temporal misfortunes His people acquired some tincture of true religion. Thus it is that Bible history records so many crimes, and that even the noblest characters, such as King David, exhibit surprising streaks of savagery. Yet all the while prophet and priest taught a lofty morality and formulated codes of law and worship which remained as a standard to which practice could be recalled.

The contrary accusation against the New Testament that it preaches a morality which, if literally adopted, would dissolve human society—is founded on a confusion between counsel and command, which it is the reproach of non-Catholic theology to have originated and spread. Hence the rationalist

finds as he thinks ready material for casting scorn upon the divergence between Christian faith and practice. That it is possible to abandon worldly wealth and practise perpetual continence is proved by the number that do so. That human society is none the worse but rather the better for their example is also a fact of experience. Anything that furnishes an emphatic protest against those three great sources of human corruption—the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life—must be for human benefit. The eugenic value of the religious profession is incalculable, though our gross-minded eugenists cannot see it. There is nothing then in the Gospel morality as enjoined by Christ and His Apostles that is not feasible with God's help, and that would not make for the advantage of the race if put into practice. It may be that the modern Capitalist system would need to be much altered, even if only what Christ commanded were put in practice, but the community would be none the worse for that.

There remains a more fundamental objection against the whole of the Bible narrative which arises from the very mysteriousness of God's purposes and the strangeness of His action. That He is mysterious and strange is due to our ignorance, the inability of our minds to compass the Infinite or to grasp the vast plan of which we see but a few details. It is strange that the Self-existent and the Self-sufficing should create: strange that the Omnipotent should seem so often foiled by His creature, that the All-Good should tolerate evil and suffering, that the All-Wise should have made the insignificant earth the moral centre of so inconceivably vast a universe. That is a difficulty which does not, of course, affect the unbeliever, and which at the same time need not trouble the believer who has an adequate conception of God and of himself. God would not be God if all things concerning Him were plain, and hence it will be that, when human learning has done its best and removed from the Bible the difficulties due to human mistakes and ignorance, that great record of the workings of God's Providence will remain a Book to be approached with wonder and reverence, and meditated upon with prayer; a revelation of the Infinite Mind at once dazzling and dark.

THE EDITOR.

CATHOLIC PROPAGANDA

A GREAT OPPORTUNITY.

IN the new era that is dawning for Catholicity the printed word must hold a prominent place. In the war the importance of propaganda was forced upon the world's notice, and Catholics will not be the last to learn the lesson. It is a matter of common knowledge that the Catholic Truth Societies of Great Britain and Ireland are about to be re-organized on a national and progressive basis; this appears, therefore, to be a fitting moment for discussing the principles and methods which ought to be adopted to produce the best results. It is, we believe, recognized by those interested in Catholic reconstruction that we should aim at the fullest co-operation between different forms of activity, and where propaganda is in question, this principle is most obvious. At the same time there must be no confusing of functions; due co-operation implies due independence in the different spheres. One frequently hears suggestions as to forms of amalgamation which would be certainly impossible or deleterious; and therefore a discussion as to methods of organization may be not without utility.

The Catholic Truth Society has already given evidence of its power to form a powerful combination by its extraordinarily fine series of publications issued for the Catholic Social Guild. The creation of this Guild by Father Charles Plater and his friends marked an epoch. The indirect effects of his action, quite apart from the objective existence of his work, have been precious beyond words; and the success of the movement would have been notably inferior, had not the assistance of the C.T.S. been willingly and eagerly accorded until the newcomer could walk alone. In like manner, the more directly religious Evidence Guild is making it clear that, as its apostolate develops, it will rely more and more upon the co-operation of the C.T.S. Its leaders are aware that a big campaign of vocal propaganda must be accompanied by a more extensive appeal through the printed word.

The honourable record of the English C.T.S. as the pioneer Society in the apostolate of the Press requires no emphasizing. In regard to its literary output, it has been widely imitated,

but scarcely rivalled. Its achievement as to very cheap book-lets is perhaps more remarkable than in the line of more ambitious works—but this is as it should be. The great thing is to bring Catholic literature within the reach of all men. The educated class can always get Catholic reading if they want it, but the mass of poorer people in the old days had very little chance of getting Catholic Truth in a readable form. Hence, if there has been any deficiency it has been in the right direction; and in the future, as the Society develops, we may expect that all kinds of useful work will be undertaken on a fully adequate scale.

Publication, however, is not the only function of a Catholic Truth Society. It might be even questioned whether it is more important than the work of distribution. It is in regard to this that it would seem desirable that the scope of the Society should be broadened and better organized. The Catholic body as a whole is revising its position. It has to meet, in post-war conditions, a wholly new set of problems and responsibilities. We are beginning to feel that there is no longer any excuse for shutting ourselves up in a sort of air-tight compartment. This was all very well so long as we had any reason to think that the Church's message would be quite unheeded by the outside world. Now we know the difference. Hatred of Catholicism has almost disappeared or is rapidly disappearing, at least among our townfolk. There may be, and is, a great deal of indifference; but certainly there is a widespread disposition to hear what we have to say, and very often signs of a real curiosity about the Catholic religion.

Besides, the case may be stated in a different way. In the past, our fellow-countrymen, if generally anti-Catholic, were yet Christians. If they were sincere Protestants, and in any sort lived according to their profession, we could not regard their case as a desperate one. It is now becoming clearer, to them as well as to ourselves, that even the Protestant faith is disappearing from the land with an alarming rapidity. It is becoming now, not a question of leaving people in peace with a modicum of Christianity, but of seeing them starve to death for lack of any. Common humanity as well as Christian zeal urges us to make a stronger and more organized effort to bring the truth to their minds before it is too late. From this new standpoint the case about the Catholic Truth Society does not want arguing. The whole thing has

to be put on a radically new footing. The work has to be vitalized, nationalized, democratized. It has to come out into the open. It has to appear before the nation as a big concern, it has to utter a loud cry, it has to voice the mind and the heart of the Church of God. Undoubtedly there are difficulties, even of a special sort. Money as well as brains will be needed, and money is none too plentiful to-day. Printing cheap and popular literature on a big scale has been woefully handicapped for the past five years. Things are just a little easier, but in 1919 it was calculated that prices were more than threefold the pre-war standard—the average reaching 240 per cent over the normal rate. This practically excludes the penny line, which was the staple article for C.T.S. publications all over the world, and the great secret of its widespread utility if not always of its financial success. We state this, not as a reason for hesitation at the present moment, but merely to indicate the sort of problems which have to be grappled with. As a matter of fact, the Irish Society has, under these very adverse conditions, made quite phenomenal progress; and, in entering upon a new and "forward" policy, the parent Society may find across the Channel an object-lesson of utility to herself. We may, however, remark that in making any comparison between the countries we must bear in mind their points of diversity. The kind of propaganda which is so vitally important in England could hardly exist in Ireland. To supply a Catholic population with good and cheap literature is a great work, and those who know Ireland best will be the first to realize its necessity for the country. But clearly this is a much simpler matter than to propagate Catholic Truth among a population alien to the Church. Again, the diversities that exist in England among different types of population, and the vast numbers that have to be dealt with, must always be a cause of perplexity to organizers.

With this proviso, we should like now to draw our readers' attention to the new scheme of organization which has been adopted by the Irish Hierarchy and was mentioned in the *Universe* of April 29th.

A Diocesan Branch or Conference is to be established in each diocese, under the presidency of the Bishop. It is to meet annually to appoint an Executive Committee and officers, and will also nominate representatives to attend the National Council. The Branches will organize Committees in every

parish where desired by the parish priest. The Diocesan Branches will not merely assist the Parochial Committees in their work, they will also endeavour to secure as much financial help as possible for the Society. All funds will be centralized in the hands of the National Council, but an approved quota of moneys collected will be retained by the local committees to defray their necessary expenses.

This organization of the work by dioceses has manifest advantages. It puts all Branches on a common footing, giving to the work a peculiarly ecclesiastical character, and it ensures that all the bishops will feel called upon to take a special and personal part in carrying on the Society's work. The plan has been already tried in Canada, where the Branches are strictly diocesan. We understand, however, that only six of the dioceses are so far actively engaged in the work. In Great Britain some organization of a local sort will have to be made, which will probably follow diocesan lines, at least in many instances. It is quite possible, however, that a hard and fast rule might be inadvisable, so huge are the local divergences in this country in the matter of population. For instance, there are some scattered dioceses of large territory, but with comparatively few Catholics, which might not be able to support efficient Diocesan Branches. On the other hand, in both the Metropolitan dioceses, it may be found unnecessary to found special Branches; whereas in some of the largest towns it might be better to have Branches operating merely within the city boundaries or in such parishes as are within easy reach of the centre. What will be wanted is an elastic system that will easily adapt itself to any circumstances rather than any strictly logical classification.

On the other hand, there should, we think, be no time lost in providing local depots worked by their own committees, wherever they are most needed. At present, the new Business Committee of the C.T.S. is engaged in starting a Central Depot near Westminster Cathedral, and until this is in thorough normal working order, it would perhaps be premature to start in the Provinces. Even at Manchester, which was in a sense the cradle of the Society, and where there has been a local Branch for nearly 30 years, there is need of a vigorous initiative. The last annual report states frankly that there has been a sad falling off in activity and in enthusiasm as displayed by attendance at meetings or payment of subscriptions.

We may safely assume that there is no real slump, but only a breathing-time due to the war and to national stress—the very courage displayed in drafting the report is of itself a good omen. Let us doubt not that the Branch is about to take fire from the newly-aroused ardour in places where there has been hitherto no Branch. The See of Herbert Vaughan will not belie its past record.

As, to our mind, the problems of the future all centre in the creation of healthful Branches, influencing large neighbourhoods by means of well-worked distributing depots, we will try to explain the methods by which we think such local influence will be exercised. As far as possible, each local depot will of course reflect and multiply the activities of the Central Depot, though naturally the conditions in the Branches will vary from those of London, and will vary among themselves. In what follows we shall be thinking mainly of the largest centres with big Catholic populations, such as Manchester, Glasgow,¹ Liverpool, Birmingham, Leeds, Newcastle, Cardiff, Bristol, and perhaps a few others.

There are an immensity of smaller towns in which a great deal can be done probably with wonderfully good results. In such centres business will be necessarily on a smaller scale, but the arrangements for depots in some sort will follow those in the larger centres which must be created first.

1. The first necessity will be of course the widest distribution of the C.T.S. publications. We should like here to make a distinction. A large shop in a prominent position will of course do a large retail trade, and one that will materially augment the sale of C.T.S. books (more especially larger books which cannot well be disposed of through the church boxes). Now without minimizing the importance of this result, for it is important, we do not think it ought to be relatively exaggerated. A retail shop, in regard to printed goods, may be of great use to the wholesale side, which to our mind is the thing that matters most. We hold that the real good of a local depot will be that it will bring into actual touch with the Society all, or nearly all, the parishes of the neighbourhood, and in turn make them distributing

¹ Since writing this we learn the good news that the C.T.S. of Scotland is about to be reorganized with a view to a Forward Drive of its own. This will of course supersede any necessity for the C.T.S. of England to operate directly in Scotland; but we are sure that the most harmonious relations will be maintained between the Societies which will both be strengthened by mutual co-operation.

centres. Parish priests and zealous lay-people in these large cities will have the books at close quarters. They will be able to see and handle them. At present the most they can ever see is a catalogue, and how many of them have ever seen a catalogue, or how much does it convey to them? In a depot they will not only see the books, they will also speak with those who understand all about them and all about their circulation among Catholics and non-Catholics. This is propaganda, and it is much better than ordinary retail work, but goes very well with it, and would hardly be possible without it.

2. The next point is this. Such a depot, while pushing C.T.S. goods for all they are worth, will not confine itself to them. It will stock all Catholic, and even such Protestant publications as deserve to be better known and utilized by Catholics. To circulate Irish, American, and Continental publications, besides many issued from the presses of England and Scotland, many of them good and cheap books and pamphlets, is quite as important for a real Catholic Truth Society as anything else. This policy has been lately followed in the Dublin Depot with very good results. One sale does not interfere with another—it rather assists. Anyhow, we have found in Ireland that the more we push “foreign” sales, the more our own sales progress by leaps and bounds. It must be so. Besides, we are not out for making money as our end: we want to spread Catholic Truth, however and wherever it may be found.

3. In this connection a brief word may be added about a small but steady trade in Church goods. It would not do to launch out into a competition with the large furnishing firms which supply altars, vestments, chalices, and such like. But smaller objects of piety, rosaries, medals, crucifixes, pious pictures, would seem to go very well with the sale of books and pamphlets. Such things are easy to handle, and lucrative, and largely influence the religious sense. Therefore, if in any given circumstances there is a suitable opening, without injuring anybody else, we think that a depot would do well not to exclude this class of goods. It must be remembered that there is a large non-Catholic *clientèle*, especially of High Church customers, who like to know that they are getting the real thing. As the whole question we are treating of is largely a matter of finance, these details may be found very important. We do not recommend any

hard and fast line; nor are we now referring to the Central Depot in London.

4. We now come to a very large and difficult subject, the necessity of lending books as well as selling them. It is quite clear that this method of diffusing Catholic Truth should be adopted wherever it is possible. The reasons are not far to seek. Many people cannot afford to buy larger books; they are accustomed to get their ordinary reading through lending libraries, and they see the utility of it. There is a stage, and it is the most important one, when they are not yet so thirsty for information on religion that they will make any sacrifice to obtain it. The Church must do what its Founder did, must go out into the highways and byways to seek and to save. If there were no distraction, if everything was ideal, this would not be necessary, but alas! we know that it is. The Carnegie Institute is now doing a great work, not merely in Great Britain, but separately in Ireland, by lending books at an absurdly cheap rate, not merely to its own libraries, but to any few people who will form themselves into a reading circle. At present there are 68 libraries or groups of readers supplied from a single depot in Dublin. The C.T.S. of Ireland has not yet adopted the system, but the organization of local Catholic libraries or reading clubs is set down as one of the special functions of the projected local committees. In England, besides of course many parochial libraries, there are three separate organizations which maintain Catholic libraries and lend books either free or for a nominal charge. No one can doubt of the great good that has been achieved by this means, and yet it is not enough. What has been done certainly proves the absolute need of Catholic lending libraries, reaching not merely a parish here and there, but all the parishes in the land. Of course they are needed by Catholics first and foremost. And, indeed, the more Catholics as such use them, the more certainly will their influence spread to those outside the Fold. This is a matter of urgency for those who realize the full measure of Catholic responsibility; it is also a matter that will require in the future a careful and very extensive organization. It must have a part, and a very large part, in the Forward Drive, for clearly nothing is more germane to the scope of a Catholic Truth Society. A great Catholic Truth Depot will do no finer work than by circulating books on loan; and in this, as in all else, it will clearly require

the aid of a similar central establishment. To discuss Lending Libraries fully would require a whole article: there is only one point on which we would here lay stress, and it contains some difficulty. Those who manage ordinary Parish or Sodality libraries, find that in practice it is almost necessary to include in them many types of books which have no direct connection with Catholic Truth. Priests and nuns know how important it is to supply to young people interesting and innocuous reading in order to keep them from what is harmful. Sometimes in regard to fiction they distinguish between Catholic and non-Catholic writers, which is in many cases not a good line of demarcation. We cannot make rigid rules, but in regard to C.T.S. action, we think the principle should be recognized that, *at least as far as possible*, it should be restricted to religious books. Some novels must certainly be admitted, *e.g.*, among modern ones, those of Canon Sheehan, Mgr. Benson, "John Ayscough," M. E. Francis, Isabel Clarke, Fathers Bearne, Garrold and Martindale, and a number of others. It may be found necessary to go beyond this, but let us acknowledge, if we do, that we are driven beyond our proper objective, and let us always try to get back to it as soon and as far as circumstances will permit.

5. We need not say very much about the Library of Reference, because its utility is so obvious. A well-stocked depot is in itself a sort of reference library, but a good and well-lighted room must be set aside, and at certain hours the assistance of a librarian provided. This is a clear opportunity for voluntary work, and will easily be seen to by the local committee. Here, of course, only Catholic books will be found, or those illustrating the history and liturgy of the Church—since in large cities there are always public libraries for ordinary books. The function of a Catholic library will be not merely to supply books for reference, but to give assistance to those who are engaged in controversy or otherwise interested in Catholic questions. A very small collection as a nucleus could be quite useful, nor would research of an elaborate nature be carried on in a C.T.S. depot. But within limits such a collection should gradually grow and its usefulness would increase accordingly. This would be one of the least difficult functions of a local committee, and it might be one of high importance. We anticipate that wherever the Evidence Guild is working vigorously there will be great need of a reference library. It does not appear

impossible that arrangements could be made to hold study-classes at the depot. For presumably the library would not be open to ordinary readers in the evening, or at least not every evening, at the hours when study-classes will be ordinarily held. This, however, is another topic, and one that might take us away from our immediate subject, which is the printed as distinct from the spoken word.

6. There are quite a number of activities of various sorts which the Branch Committees located at their several depots can undertake. First and foremost their attention to the church boxes will not end with the supply of the books. They must watch the books in the boxes. Great tact will be needful in making suggestions to priests and caretakers; but even when they do their best there will often be room for improvement. On the whole, perhaps, there could be more system, more initiative, more zeal displayed. The committee, or some of its members with a wider knowledge and experience, will find ways of supplying defects in the management.

But the church boxes, important as they are, are not everything. Without encroaching on their domain, in big cities, many other agencies for pushing the sales of books could be discovered. The railway bookstalls would display, if they saw profit in it, bound C.T.S. books with arresting titles. In past days there was the so-called barrow-brigade in London, and something like this could be now tried in the Provinces. Here, again, co-operation with the Evidence Guild will be fruitful of great results.

Then there are the public libraries and reading-rooms to be watched: this was one *rôle* of the Catholic Reading Guild in Mr. Baxter's time. He took great pains to see that Catholic books, magazines, and newspapers got a fair chance on the shelves and tables of many public libraries, clubs, and other institutions. Then the provided schools, and the literature current in them, need to be watched locally. As a rule, direct action here might not be advisable—a local committee meeting with abuses should perhaps make representations to the diocesan authorities or to the Catholic Education Council. Educational authorities require gentle though firm handling.

Again, could not much be done by providing local lectures, conferences, debates, or even social functions, on Catholic lines? We do not mean that other types of organization cannot do many of these things, but as a rule there is plenty of room for all; and our point is that no form of propaganda

which could help the spread of Catholic Truth should be accounted foreign to the C.T.S. Good and active committees would find out for themselves what most wanted to be done, and try to do it. They should certainly help the circulation of Catholic newspapers by all means in their power. Ordinary vigilance work, as cinemas and other entertainments, would probably be found beyond the scope of such committees. In Ireland, where Catholic influence is stronger, vigilance work is noted as a regular activity of the C.T.S., and there seems to be no reason for positively excluding it.

7. Last but not least there are the sinews of war. A great deal of the work of a depot should be remunerative, though expenses will be heavy. But to raise money by gaining subscriptions, both for the Branch and for the main Society, will form a large portion of the committee's endeavours. In such a many-sided and complex work the financial relations between the Branches and the central body must present difficulties which nothing but the most wholehearted trust and enthusiastic loyalty could surmount. If we were dealing with a purely commercial concern we could not hope to escape from friction and mistrust, but by a severe centralization of funds. The Council would run all the local depots as mere Branches—paid officials would be put in them, and a system of inspection from the Central Depot would control the staff and unify the sales. We trust, however, that the Council will attempt nothing of the kind, for such a system would be foredoomed to failure. The local Branches should be assisted by money, books, service, information, and advice, but in carrying on their functions and in the actual sale of books, they should be allowed the most complete autonomy. A few rules, of course, must be laid down, but even here the greatest allowance must be made for local variations. Either the work is going to be done for the love of God, or it is not going to be done at all. No local association of priests and laity in a matter that concerns the religion of their own people can be expected to carry on a business on purely commercial lines under centralized control. If goods are supplied for sale by them, not as merchants but as missionaries, they must have a reasonable latitude as to their methods of doing the work of the Society. This is not the place for an elaborate discussion of the financial arrangements to be made with the head office, which must be sound from the point of view of both contracting parties. But we may venture to indicate

one or two practical questions which will have to be worked out. Clearly the Branch depot which distributes the books to local customers, will have to allow the same discount as would be given by the Central Depot, while for handling the goods it must be allowed a proper trade allowance. This will create some difficulty, because prices must be kept low; on the other hand, an enlarged *clientèle* will permit of producing bigger quantities, and thus the percentages will be compensated. If friction is to be avoided, the financial arrangements will require much thinking out. While goods may be sometimes consigned direct to customers within the Branch-area, no orders should be received except through the Branch. It seems to the writer that the same principle must govern the purchase by Branch depots of goods from the outside trade—that is, the goods should be ordered through the Central Depot, but should, when convenient, be consigned direct. The object of this is that the Society would thus be able to purchase from the outside trade in larger quantities and would obtain better terms than a single Branch could hope to do. Time will prove all this. But the independent financial status of the local committee working a Branch depot is a matter so fundamental that it must be secured at all costs and hazards. Their accounts, however, might well be audited by the Society.

The third of the four main objects of the C.T.S. is—"To spread among Protestants [*i.e.*, non-Catholics generally] information about Catholic Truth." That object has always been aimed at, indirectly at least. But the vast majority of non-Catholics is never reached by the C.T.S. It is mainly for their sakes that one wants this "forward movement" to succeed in England. Long ago, Cardinal Vaughan said at a C.T.S. Conference:

We are in the age of the Apostolate of the Press. It can penetrate where no Catholic can enter. It can do its work as surely for God as for the devil. It is an instrument in our hands. All should take part in this Apostolate. For one who can write, ten thousand can subscribe and a hundred thousand scatter the seed.

Why, after all, should not a hundred thousand subscribe and the remaining two millions do the sowing?

HENRY BROWNE.

THE GOD OF THE PIERCED HANDS

AN AFRICAN STORY FOUNDED UPON FACT.

IT was very still and peaceful under the willow tree. On the sheltered side of the hill behind the humble huts of the Mission were plantations of blue-gum and fir, but here the old willow was the only tree in sight. It bordered a "land" of mealies, whose tall, flowery heads, rustling in the breeze, hid the dusty trail that wound up the side of the valley below. I lay in the little oasis of shade, contemplating the blue through the fairy green above, with an eye to the tiny church up the hill and the little path that led down from it. Over the heads of the mealies, the rocky summits of distant mountains were just visible, quivering in the heat.

A male ring-dove alighted with a vast clatter by his sleepy mate on a bough above my head. She, a huddled ball of feathers, cocked her eye shrewdly at him, and he broke off his cry ridiculously in the middle. It was exactly as if she said: "Oh shut up! It's not spring, and why can't you let a body sleep?"

He preened himself once or twice to save his face, but then gave in. Fluffing out his feathers also, he nestled up beside her. The pleasant heat settled on us all again.

It was a First Friday and the Father had been busy, and was thus unduly long in joining me. Some sixty humble folk, wrapped in blankets, had come from far and near in the dawn, squatting in silence outside the little church of mud and iron, and going in one by one to be shriven. Then Bartolomayo had at last appeared, buttoning his red cassock, and had given two or three tugs at the bell in its rude belfry alongside.

The congregation had risen and shuffled silently in on bare feet, to find the priest vested and waiting at the lit altar. I had wondered again, during Mass, at the apostolic simplicity of it all, and had bowed my head and hidden my face as, unaccompanied, the congregation had sung Sanctus, Benedictus and Agnus with a fervour that reminded me of nothing less than that of the pilgrims at Lourdes. Then we had breakfasted together, the priest and I, but the Father's work was not yet done. On his mud stoep he sat to hear "cases," and I had taken my pipe and a book and gone off to the wil-

low where he was to join me when he was free. But I had not read. I lay and contrasted, as I did at every visit with new wonder, the natives that I knew at my magistracy and the natives that thronged the Mission. I was wondering whether the Father, in his rusty old cassock, on his stool under the stoep, taking a pinch of snuff now and again as he heard the stories of the people who squatted on the ground in front of him, did not do more in the cause of justice than I, panoplied in my majesty in the Court Room with a file of native police at my back. I was wondering which of us heard most of the truth, I, with my interpreters, council of elders, depositions on oath, and legal paraphernalia; or the Father, with his: "Well, my son, and what's the trouble?" and his amazing judgments, which were cheerfully obeyed without any show of force or apparent grumbling. Or did I wonder? I fancy I had decided the question. I never came to the Mission without recalling to mind the Evangel: Ye shall sit on thrones, judging the tribes of Israel.

He came up so quietly in the end that he had sat himself on the ground beside me before I had had time to get out of my deck-chair. But I protested. "Now look here," Father," I said, "you are tired. Come and sit here."

He waved his hand and there was a twinkle in his eye. "Sit still, your honour. You are not so used to mother earth as I."

"But you must be done in. How many cases did you hear?"

"No I'm not. There were less this morning than usual. Martha had been drunk again—that was the main thing. But she didn't attempt to deny it."

"What did you do?" (I was really curious.)

"Oh, told her to stand at the church door for the next four Sundays with a pot of beer on her head."

"Lor'! But will she?"

"Of course—dear old soul. She didn't say a word—just went off in tears. She won't miss a Sunday, and probably she won't be drunk again for twelve months. Poor old Martha. How surprised she'll be to find you and me standing at the door and herself in a front seat, one of these days."

"But I don't get drunk," I protested.

His eye twinkled. "And are mighty proud of it," he said. "She is as humble as a little child."

The big mealies rustled on awhile without interruption.

"Father," I said finally, "the last time I came you told me a story of the penitence of a St. Peter in one of your natives. You said one day you'd tell me of the love of a St. John. Is the occasion propitious?"

He stared thoughtfully at the swollen mealies in their cobs. "It's a queer story," he said, "of the old days."

"All the better," said I.

"Well," said he, "if you really care to hear it . . ."

"I was young in those days, and had only been here some three or four years. The country was very different from what it is now, and our valley ran right up into the mountains without a village, let alone a magistracy, the whole length of it. We had just three huts for the Mission, and one was the church. Our people talked of the folk up on the Berg much as English people talk of the Zulus. And up there the old customs lingered.

"So much by way of introduction. My story now falls into three parts, at the first of which I can make little more than a guess. It concerns Mabogo, who was the eldest son of a sub-chief right up there over the Pass, whose village was then—and may be now for aught I know—on the borders of the Semena. Mabogo was a likely lad apparently, well made, proud, strong, the joy of his father Mwaza's heart. Like the Basuto, there was nothing outwardly to show that he was a chief's son. He went out at dawn with the cattle, usually fasting like the other herd boys; he came in at night with them, racing among the lads on young bullocks, only Mabogo's bullock always won. In those days they still killed with the assegai, and none could stab better or throw stick more truly than Mabogo. Therefore, at the earliest age, he went to the boys' initiation school.

"You know of the schools. They have less power now, especially as so many even unbaptized fathers will not send their sons at all; but in those days they were in their glory. Mabogo and some fifteen neophytes, under the care of a couple of old men, left the village after a day of ceremonies and lived in the veld. They were trained in all manner of physical exercises; their bodies hardened by exposure to cold and heat, rain, snow, and sun; they were told the secrets of the tribe and the mysteries of life. There was doubtless some good as well as much evil in what they were told. Their minds were filled with stories, stories of the beginning of things, of the devils, of fair women, of fighting, of spoils and

cattle. They were so trained that they might return to life eager to play their part in it.

"As the day of circumcision drew near they were taught songs and prayers. Very many of these have passed already from human memory, and most have fallen into disrepute. Some were very evil, so that is to the good. But have you ever heard of the song-prayer said at high noon, after the long morning's work and before the afternoon's rest?"

I shook my head.

"Few have. It is hard to hear even scraps in these days, and the natives themselves have nearly forgotten it; but it is one of the most interesting relics of native tradition that I know. The boys lined up in a row, stamped time with their feet, and shot up their right arms in unison. It must have been a stirring sight."

The old priest reached out a thin hand to his Breviary, opened it, and took out a piece of paper. "I have tried to make a rhymed translation of it," he said, apologetically, "though I am not much good at verse and I had to make a guess at some of it." Then he passed me the paper, and I read:

Heaven of Heavens above,
Praise to Thee, Light of the Day!
Heaven of Heavens above,
Praise do Thy warriors say.
Grant us the spring-bok's speed,
The elephant's strength in our need,
And brave as the lion's breed
Be we alway.

Heaven of Heavens above,
Praise to Thee, warriors' praise!
Heaven of Heavens above,
See, we the assegai raise!
Be with our raiding bands,
And when, on the blood-red lands,
Dieth the foe at our hands,
Shield Thou our ways!

Heaven of Heavens above,
Praise to Thee, Lord of the Dead!
Heaven of Heavens above,
The lust of the battle we wed!
The road of our fate is decreed,
And decreed is our grave in the lands,
Thither with swift foot we speed,
O God of the Piercé Hands.
Praise, in the light of the day,
Praise, as we stab and slay,
Praise to Thy wounds alway,
Praise!

"But," I exclaimed, "how perfectly amazing! Surely this is in part at least Christian?"

"So I think. Indeed it must be. But all record of its origin is lost. There can, I imagine, be no doubt that the Basuto, trekking south with the other Bantu peoples, crossed the Upper Zambesi somewhere about the end of the sixteenth century. There were Portuguese missionaries on the Zambesi then—Gonzalo for one, the proto-martyr of Equatorial Africa. That fragment of Christian teaching must have become incorporated into a heathen song, and generations of heathen Basuto boys came to be taught to invoke the God with the Pierced Hands."

"How perfectly extraordinary," I said again.

He nodded. Then looked dreamily away. "Perhaps our Lord had Mabogo in mind," he said . . .

"Well, Father?" (I had to recall him.)

"Well, where was I? Oh, yes. Mabogo learned that song with the rest, but his restless young mind did not accept it so easily. He asked the old men who was the God with the Pierced Hands, and neither knew. After circumcision and the big feast, and the return of the boys to village life, he asked his father of the God with the Pierced Hands, and he could not tell him. He asked old men in the villages around, but none could tell him. In fact, he was rebuked for asking. It was a mystery song of the schools, not to be spoken of. He must hold his peace. But he treasured it in his heart, as I now know, though of all this I can but largely guess.

"Now in those days few came and went on the Pass, but at length Mwaza heard of the Store that had been opened about then down here, and he laded horses and oxen and came to trade. It chanced that the shop-boy was one Nikodema, a Christian, and he grew friendly with one of Mwaza's men. Nikodema apparently invited the man to his house, and in his house the fellow saw a picture of our Lord, hanging on the wall. I can imagine the scene.

"'La!' the stranger cried, covering his mouth and staring at it.

"'What is it?' demanded Nikodema.

"'Who is that?' asked his visitor.

"'That is Jesu, our Lord and God,' said Nikodema.

"'How came He by the pierced Hands?' demanded the other.

"And Nikodema told him.

"Probably, at the conclusion, his visitor grunted, native fashion. But he thought fit to speak also. 'It is a strange matter, and one not common,' he said. 'There is in our village a youth, Mabogo, son of Mwaza, and since the days of the circumcision he ceases not to ask after the God with the Pierced Hands Whose Name is in the song at noon. It seems that you know this God, which is a wonder to me seeing that you are not circumcised after the manner of the people. I will tell Mabogo, son of Mwaza, of these things.'

"That is how it came about that one evening, after Rosary, as I shut the door of the church hut, a lad came riding up to me on a horse. He carried spears and wore a skin, and he had plainly come far.

"*'Lumela, ntate,'*¹ he said, getting off his horse.

"I greeted him in return, and asked his name.

"*'Mabogo,'* he said, 'son of Mwaza.'

"*'And what do you want with me, Mabogo?'* said I.

"*'I would,'* he said calmly, 'have news of the God with the Pierced Hands.'

"You can imagine my surprise. I had heard nothing then of the song nor of Nikodema's visitor, but of course I took him to my hut. We talked much that night, and I heard of all these things which I have told you.

"Well, I was naturally very interested and Mabogo stayed two days. At noon of the second day came a messenger from his father seeking him, and then I learned that he had left the village secretly without farewells or leave. It was Nikodema's friend who has supplied the clue to his whereabouts.

"*'I shall not return,'* said he.

"*'You must,'* said I, 'for it is the Christian law that sons should honour their parents. But ask your father if you may come here and learn.'

"*'He will not let me,'* said Mabogo. 'He will wish me to stay and marry.'

"*'He may refuse,'* said I, 'but he may, on the other hand, listen to your heart. I will pray for you.'

"*'I go, my Father,'* he said, and he went.

"He came back though. I had hardly thought to see him return, but he came, about Christmas I remember. He stayed with us for two years, and when his father visited the store, he would come on to us to see how his son did,

¹ Sesuto=Greeting, father.

seemingly perfectly friendly. At the end of two years, Mabogo asked for baptism, and I could see no reason to refuse him, and indeed did not wish to see any, for the lad was by this time very dear to me. God had given him great faith, and already I anticipated his future eagerly. 'But,' said I, 'you must ask leave of your father, Mabogo.'

"And if he refuses?' he questioned.

"We will speak of it further then,' said I. 'I do not think he will refuse.'

"Mabogo looked doubtful. 'My father smiles, but his heart is hard,' he replied.

"We shall see,' said I. 'Meantime, my son, go you in peace.'

"Well, my Father,' he pleaded, 'give me at least a medal of our Lord with the pierced Hands that I may wear it always while I am away'; and as he had been signed as a catechumen I did so.

"It was in the early morning after Mass that he rode away, and on a First Friday too, just as this is. Perhaps it is the coincidence that makes me willing to tell you the story, for it is one of those of which I rarely speak. But it was mid-summer, and the lands were very dry. He rode down this path—the willow was not even planted then—and as I watched him pass the mealies I remember thinking chiefly that it would be a poor crop that year. So little do we know when we are on the verge of great things. And that ends the second part of my story."

The priest was silent so long that I had again to recall him.

"And in some way Mabogo showed the love of a St. John?" I queried.

"Eh? Well, you shall decide for yourself. I am sorry to be silent, but when I think of the manner of his return, I do not find it easy to speak of it. It was the night of Holy Saturday, and many people were camping about the Mission. Mabogo had not come, and Nikodema, to whom I spoke as I was turning in, shook his head and said that he did not expect the chief's son. 'Mwaza, *ntate*,' he said, 'is a hard man. He does not wish that any of his people should become the people of Christ. Moreover, he is proud of Mabogo, and he will not give him up. It is said that he has chosen already a wife for him, a heathen, nor will one suffice for the son of a chief. He must strengthen his tribe. It is the law. Mabogo will not come.'

"I said that I was sorry, and went to bed. Quiet settled

on the place, and I slept, for I was very tired. But at midnight I awoke.

"I sat up in bed for I thought I heard a movement in the room, and I called out, but there was no answer. Then I heard sounds again, and this time it seemed to me that there was scratching and rubbing on the door. So I got out of bed, crossed the hut, and opened it.

"The hard, bright moonlight lay on the sleeping world, and the church, the huts, the fields, lay clear in it. At first I thought no one was there, but then at my feet, huddled up, I saw a form. I bent down and cried out softly. 'I am late, my Father,' said a voice so changed and hoarse that I hardly recognized it, 'but it is not yet the Easter dawn.'

"It was Mabogo, but almost unrecognizable. He was naked except for a loin-cloth and some dirty rags bound about his hands, and his body was a mass of scars and cuts in a terrible state. I tried to lift him, but he was too heavy for me, so I ran and woke Nikodema. We carried him between us to my bed, and washed his body. Then I untied the rags from his hands, and then I saw. Both hands had been stabbed right through with a spear.

"I was some time after that I got at the truth. It appeared that Mabogo had indeed been refused leave for baptism by his father, but had persisted in begging for permission. Finally, his father, to stop him, made the final arrangements for the marriage, and then had followed a terrible scene, witnessed by all the village, native fashion. The boy declined to marry a heathen; was deaf to all argument and entreaty; and had declared he would go to the Mission. He had at last risen from his stool in his father's hut, bidden them farewell, and turned to go.

"Then, like the judges of St. Stephen, his father's fierce heathen anger had burst out. He had rushed upon him, dragged him without (the boy making no resistance) and flung him to the ground; and he had seized a sjambok and flogged him. At intervals he demanded submission, and Mabogo had simply said again and again: 'I must be baptized, oh my father.' At last the chief got no reply at all, seeing that he had beaten his son into insensibility, and had stalked off to his hut. No one had dared to touch the poor boy.

"Some time later Mabogo came to, got to his feet, looked round in a dazed way, and then set off without a word down the path that led to the Pass and the Mission. But he had not gone a hundred yards when his father was informed,

and at that example of the boy's resolution, Mwaza's anger overstepped all bounds. He seized an assegai and rushed out. His wife thought he meant to kill her son and tried to stop him, but he flung her to one side. He caught Mabogo by his wrist and dragged him to an old stump fixed in the ground as a block for cutting up meat. There he held the lad's two hands on the wood and drove his assegai through them at a stroke, pinioning him, crucifying him. 'We shall see what will come of pierced hands,' he had cried savagely.

"Again no one dared go near, but at night Mabogo actually succeeded in wrenching out the spear with his teeth. How he had had the pluck, I do not know, but natives can do things like that. Then he bound up his own hands with strips of his garment, and started to walk and crawl to the Mission. It took him three nights, for he hid by day, and how he arrived alive at all was a mystery.

"When he was conscious again he asked for baptism, and I baptized him 'Stephano,' for indeed he was plainly dying. But he lived five days, and received his First Communion. And this was the manner of his passing.

"A dozen or more of us were gathered about him in the gloom of the hut. He had been very feverish, muttering and talking, earlier on, but he lay still at length, with open eyes. I had anointed him, and he lay and listened while I said the prayers for the dying. Presently he whispered something. I bent over him.

"'Water,' he said. We gave him to drink.

"Then he looked up at me and smiled. 'I understand now, my Father,' he said.

"'What, Stephano?' I asked.

"'Why, the song. Listen.'

"And he sang. I suppose no European has heard sung the song at noon of the initiation school, before or since. Not that he sang it correctly, and indeed it was only the last few lines for which he had desire or strength. But this is what he sang, as near as I can get it:

The road of our fate is decreed,
And decreed is our grave in the lands
Thither with swift foot we speed,
O God with the Pierced Hands.
Praise in the light of the day,
Praise to Thy wounds always,
Yea, though Thou wound and slay,
Praise!

"Martha, who was young then, cried out with fear I remember, for she was heathen enough to be awed at his repetition of the secret song. Stephano threw her a pitying glance. Then he reached out his bandaged hands for the crucifix, and whispered a line from another prayer he had been taught, one you know too this time.

"'Within Thy Wounds hide me.'

"He whispered it twice, and passed.

"He is buried yonder. Every Holy Saturday, as the last act of the week, I visit his grave. We have had no other martyr, and I ask his prayers. One other thing: they gave me his medal that they found in the village. I have it still, and it shall be buried with me. It is stained with his blood."

Bartolomayo came out of the hut and walked slowly over to the bell. At the first three strokes we stood up, but I added a little to the Angelus that day.

K.

The Bible a Literature. "Yet we cannot fitly call it a book. It is a national literature. Its pages are the literary pantheon of Judaic thought. It contains almost every form of literary art from the metric setting which it gives to its past traditions and its liturgical hymns, to the sober history of the Machabees and the gorgeous imagery of its prophetic Apocalypse. No lyric has ever exceeded the emotional deeps of the Hebrew psaltery. Where are there epics more simple and more inspiring than Exodus or the Machabees? The Book of Job is the tragedy of tragedies, the struggle between the joint powers of Heaven and Hell and the patience of the righteous and faithful man. Holy Writ is history, hymnology, moral philosophy, a legislative code and a collection of prophetic forecasts."—*Fr. V. McNabb* in *"Where Believers May Doubt,"* p. 2.

NATHANIEL THOMPSON AND THE "POPIISH PLOT"

IT seems probable that the increasing interest in the martyrs of Tyburn will induce some one to write a detailed history of the "Popish Plot," with an examination of the sources not quite so superficial as that which characterizes Mr. John Pollock's "Popish Plot." Whoever does this will find it necessary to go back to the remoter origins of Oates's plot—to the plots, such as those of Tonge and Rathbone, which preceded it, and, above all, to the newspapers and other pamphlets of the times.

A brief sketch of the career of Nathaniel Thompson, bookseller and journalist, may help to clear a way through an enormous mass of literature never yet described.

By his journalistic opponents, Nathaniel Thompson is said to have been an Irishman. His wife, Mary, was a native of the Isle of Man. In addition to newspapers and pamphlets, Thompson printed nearly all the "Loyal Ballads and Songs" of the times. These now only survive in the "Collections" of them, published in volume form in 1684 and 1685. Many are scurrilous, as was indeed to be expected, and a few are disfigured by the doubtful taste of the age. But some are of exceptional merit, amongst which may be cited the religious verses of Lord Arundell of Wardour, written during his imprisonment. Thompson gave the following account of himself in his prefaces to his "Collections":

I printed my Newspapers (that always vindicated the King and Government) to undeceive the people, who were daily imposed upon by Curtis, Smith, Harris, Care, Vile, Baldwin, Janeway &c [all publishers or writers of newspapers] when no body else would or durst. For this the Malice of the Factious party swell'd so high against me that they . . . caused me to be imprisoned six times, so that for near five years I was never free from trouble, having seldom less than 3 or 4 indictments at a session against me, at other times information upon information in the Crown Office. Which villainous contrivance of their agents cost me at least £500 in money, besides the loss of my trade and reputation. The principal crimes they alleged against me were [the songs of] "Let Oliver now be forgotten," "A Hue and

32 NATHANIEL THOMPSON AND THE "POPISH PLOT"

Cry after T.O." when turned from Whitehall, "The character of an Ignoramus Doctor," "A dialogue between the Devil and the Doctor," "The Prisoners Lamentation for the loss of Sheriff Bethel." And at last for "Oates's Manifesto."

He added, in his own justification, that his ballads and songs had helped to bring back the multitude to their just allegiance, quoting Herbert's lines:

A verse may find him who a Sermon flies
And turn Delight into a Sacrifice.

The first notice to be found of Thompson occurs a few days after Sir E. B. Godfrey had been found dead in a ditch on the south side of Primrose Hill (October 17, 1678).

On October 26th, one James Thompson, a Papist, who lived in Eagle Court, over against Somerset House, was arrested for saying that he "wondered that the nation should not be wiser than to give credit to Oates, who is a great rogue, and that he would maintain him to be so."

Probably James was related to Nathaniel, for the latter was imprisoned the next day for printing James's papers, and was sent to the Gate House. Nathaniel's wife, Mary Thompson, in her petition to the House of Lords, said that her husband was a Protestant. Both the Thompsons seem to have been released in December.¹

In the following year, 1679, Nathaniel Thompson commenced his "Domestick Intelligence" (No. "15" 26 Aug) in opposition to the paper with the same name started by Benjamin Harris on July 17th. On September 6th, Thompson changed his title to the "True Domestick Intelligence," and on January 16, 1680, Harris also altered his to "The Protestant (Domestick) Intelligence." Both ceased publication in 1681. In a catalogue of tracts about the "Popish Plot" at the British Museum there is a note in a contemporary handwriting to the effect that Nathaniel Crouch was the writer of Harris's paper, and Benjamin Claypole of Thompson's, but I have not found any corroboration of this. The Irish news which frequently appeared in Thompson's paper was sent by a friend in Dublin. When Benjamin Harris was pilloried in 1680 for printing Blount's "Appeal," it was asserted by Curtiss and Janeway that Thompson had been the first to

¹ Historical Manuscripts Commission. Eleventh Report. Appendix. Part II. pp. 54-56, and Calendar S. P. Dom. 488-90 and 493.

publish the "Appeal." This was not the only time when his enemies endeavoured to fasten their own work upon Thompson. The accusation only needs notice because Luttrell has repeated it.¹ It is absurdly untrue.

On March 30, 1680, apparently on the initiative of Sir William Waller, a magistrate who was a leading fomenter of the plot, Thompson was sent to the Gatehouse on a charge of treason, but does not seem to have been prosecuted.² Possibly the accusation on this occasion was really for printing the "Dialogue between the Devil and the Ignoramus Doctor."

Later on in the same year he was prosecuted for numbers 83 and 84 of his "True Domestick Intelligence," published respectively for April 16th—20th and 20th—23rd. It was probably owing to this prosecution that his newspaper came to an end.

Nevertheless, Thompson was not silenced, for, on February 20, 1681, the Grand Jury at the Guildhall Sessions indicted him for printing a tract entitled "The Presbyterians Pater Noster, Creed and Ten Commandments." A Northamptonshire clergyman called Ashington was the author of this satire, and on June 1, 1681, the Grand Jury again presented him for his "Apostrophe of the Loyal Party to His Majesty." Luttrell also adds that in October, again at the Guildhall Sessions, the jury found true bills against Thompson, Benjamin Tooke (afterwards the publisher of "Heraclitus Ridens"), and Joanna Brome (Sir R. L'Estrange's publisher). All these latter prosecutions seem to have failed.

The acquittal of Shaftesbury at the close of 1681 gave fresh courage to the gang of dishonest whigs in the City, and Nathaniel Thompson became their victim in 1682. Probably encouraged by the King, Thompson had commenced a fresh newspaper on March 9, 1681, entitling it "The Loyal Protestant and True Domestick Intelligence." This paper was the longest-lived and most valuable of all his productions. It deserves careful study, in spite of its scurrility to the Oates press. Among the letters printed by Thompson were some

¹ Narcissus Luttrell, "A Brief Historical Relation, &c., i. p. 36. This diary was a compilation from newspapers and, more particularly, newsletters, and is not first-hand evidence.

² Calendar of State Papers. Domestic Series, 1679—1680, pp. 425, 427 and 488. Compare Hart's *Index Expurgatorius Anglicanus*, p. 232—6.

from Ireland detailing the fate which overtook Archbishop Plunket's accusers.

An attempt, therefore, was made to silence all three loyal papers, "*Heracitus Ridens*" (No. 1. Feb. 1, 1681) and the "*Observator*" (No. 1. 13 April, 1681), and Thompson's "*Loyal Protestant &c Intelligence*." The Grand Jury began with Thompson, who had printed as pamphlets two letters written by William Pain and John Farwell, proving that Godfrey had committed suicide, and was not murdered by Jesuits at Somerset House. I have no intention of discussing the evidence on this subject, which has been adequately treated by Mr. Alfred Marks in his book, "*Who killed Sir Edmund Berry Godfrey*," but wish merely to record briefly the result. Thompson was indicted for "aspersing the justice of the nation" by these tracts. He took the right course by indicting for perjury Miles Prance, the Catholic goldsmith who had been tortured into swearing away the lives of Green, Berry and Hill, as accomplices to the murder of Godfrey. Nevertheless, he was refused a hearing on the ground that he was attempting to prejudice his own trial. And thus, on July 5, 1682, Thompson and Farwell both stood in the pillory in Palace Yard "from eleven to twelve,"¹ and were so severely pelted with stones and dirt that two of the rabble attacking them were arrested. When Harris had been pilloried nothing was thrown at him. He and his party are said to have "hollowed and whooped," and it was quite illegal to throw stones at a pilloried man. On July 16th, Thompson paid his fine of £100 and was released from prison. In his paper, on July 8th, Thompson gave an account of the reasons why he had printed the two letters:

That the world may not mistake my present condition I thought fit to give an account of the whole matter of fact, which is thus. That Mr Farwell brought me the first letter to Mr Miles Prance and both he and Mr Pain solemnly protested the truth of every particular point mentioned in those letters. Nay Mr Pain was so positive, upon the delivery of the second letter, that he urged me, contrary to the dictates of my own prudence, to put my own

¹ See Luttrell, who records all the details. The indictment is set out in W. H. Hart's *Index Expurgatorius Anglicanus*, pp. 243-52. The "*Trial of Nathaniel Thompson*," printed by Thos. Simmonds and licensed by Lord Chief Justice Pemberton, should be consulted rather than the version in "*State Trials*," and this again should be supplemented by the "*Observers*," as it was "edited" and onesided.

name to it, saying he loved to have things appear aboveboard. And when I was questioned before the Lords of His Majesty's most honourable Privy Council, I ingenuously produced my authors, who as frankly confess'd it. And after our commitment by the Council, they both promised to bear me harmless before witness, telling me it was no arraignment the justice of the nation. And they being both lawyers I was prevailed with to believe them. As to my particular knowledge of any of the evidence, I declare I never had any acquaintance with, or spoke to, any of them, nor acted anything of malice. But what was done by me was done in the way of trade. Notwithstanding, I was made a precedent. No printer ever yet before myself being prosecuted when he fairly produced his authors. And whether the Sentence and the Execution were not of different meanings, I leave it to all who were present in Court and heard the sentence. And though we were promised protection yet were we exposed to the mercy of the rabble. And though grave Mr Vile (who can swear himself not worth £10, and worth £800 in the same breath, to serve a turn,) takes upon him to give the world an account of my usage, I wish him better luck when he shall come to receive what he has long since deserved.

Vile was a rival pamphleteer, who had led the chorus of triumph over Thompson's punishments. The pamphlets printed at this time were vociferous with threats against L'Estrange for supporting Thompson. One was entitled: "The Coat of Arms of N.T. J.F. and R.L. [a pillory and a gallows]. An answer to Thomson's (sic) ballad entitled, 'The Loyal Feast.'" The last verse of this began:

Le Strange, that monckish scribbling Fopp
That has abused the Kingdom so
Shall starve before he gets a sop
For he's a Tory curr we know, &c.

But the height of vituperation against poor Thompson was attained by the writer of another pamphlet, entitled:

Trincalo Sainted; or, the Exaltation of the Jesuits implement, and Printer general, the notorious Nathaniel Thompson, on this present 5th of July 1682. The day of his being registered among the Popish Saints, for his meritorious libel concerning the murder of Sir Edmundbury Godfrey; and Magnificently and numerously attended to his enthroning in the pillory, for that purpose erected in the Pallace Yard in Westminster, for the encouragement of Towzer (Sir Roger L'Estrange) and Heraclitus to proceed until they obtain the like exaltment.

Half an hour spent in reading pamphlets of this kind will give a clearer idea of the mental attitude of the nation at this time, or at any rate a great part of it, than all the histories that were ever written.

After three pages of vituperation this scurrilous tract ended with a song, entitled "The Knight of the Wooden Ruff's Exaltation. Sung to a delicate Tory tune by the Manks (Manx) lady his wife." The first verse of this runs:

Come stand to thy tackle Nat
Let thy bonny sweet face be seen
I scorn to lend thee a hat
Thy brazen face to screen.

And the last verse was as follows:

Who serves Jesuit, Priest or Pope
Shall thus advanced be
With Pillory, Whip or Rope
Thus, "Hey Boys up go we."

After this success, the Oates gang were bold enough to attack all three loyal papers. On August 31, 1682, the Grand Jury, as usual, presented Thompson "for printing a certain scandalous and seditious paper and libel entitled 'The Loyal Protestant and True Domestick Intelligence,' tending to the advancement and introduction of Popery (1) and to the suppression and extirpation of the true Protestant religion within His Majesties' Realms and Dominions."

"Mutatis mutandis," the same charge was brought against Tooke for printing "Heraclitus," and Joanna Brome for the "Observer."

It is absurd to write about the history of the "Popish Plot" without reading L'Estrange's "Observers," and in the "Observer," No. 323, for April 20, 1683, L'Estrange gave an account of his own trial, from which we gather that all three actions failed. It was the beginning of the end for Oates. Sir Roger's most crushing answer to the indictment of his publisher was the proof that the "Observers" were licensed by both "Secretaries of State." It was the proof to Oates that such justice as the land possessed was at last on his track.

After this date there is little to record of Nathaniel Thompson. He was committed to the Gatehouse on March 14, 1683, for printing "scandalous and seditious news"

(whatever that may mean), and after this date his papers were discontinued.

Lastly, his final prosecution, on November 26, 1684, raises the interesting question of whether Nathaniel Thompson did not in reality become a Catholic about this time. Oates's plot made many converts. On this date Thompson was found guilty of publishing a "dangerous and seditious libel, entitled, 'The Prodigal returned Home,' asserting the Pope's supremacy in ecclesiastical affairs." This does not seem to have been the kind of book that a Protestant, however prejudiced against Oates he may have been, would have published.

After James II. came to the Throne, in 1685, Thompson and Pain filed bills against the ex-Lord Chief Justice Pemberton for false imprisonment. The result has not been ascertained.

Thompson, perhaps fortunately for himself, did not live to see the Revolution, for in November, 1687, Luttrell noted "Nathaniel Thompson, the Popish printer, is lately dead."

J. B. WILLIAMS.

Sainthood: "A Saint, in the full sense of the word, is a Christian whose supernatural holiness has been confirmed by miracles and ratified by the Church. But holiness does not consist merely in the possession of sanctifying grace and ordinary goodness, but in an heroic measure of Christian virtues. A Saint must have practised all the important virtues of the Christian life, including the more difficult, in an extraordinary manner, with facility and unhesitating assurance, and without a thought of temporal advantages,—on the contrary with manifest self-denial. So a Saint must have been a hero and a master in the spiritual life: a hero (or heroine) of Christian virtue, a great and wonderful being, in whom all the grandeur, beauty and magnificence of spirituality and evangelical perfection are revealed."—*Father M. Meschler, "The Life of Our Lord," Vol. II.*

THE CATHOLIC CHURCH IN YUGOSLAVIA

IT is a somewhat difficult task to give a complete and true picture of the present condition of the Church in the newly-founded "Kingdom of Serbs, Croats and Slovenes," usually known as Yugoslavia. The reason for this is that the country is not yet fully settled, since the constitution, and consequently the concordat, are still under discussion. Some parts of the country, moreover, have had a separate history and development, and thus ecclesiastical conditions vary considerably with the locality. One section of the Yugoslav territory, for example, has had an unbroken succession of bishops since the old Roman times; in another part the hierarchy was re-established about forty years ago, after an interval of nearly four centuries, whilst elsewhere there does not yet exist a properly constituted hierarchy. However, it will be of interest to British Catholics to try to describe the fortunes of the Church in these strange circumstances.

Yugoslavia, that is the country of the southern Slavs, comprises different regions which before the Armistice were politically independent of each other, viz., Serbia, including its acquisitions in the Balkan War (1912—1913), Macedonia, Montenegro, and those districts, occupying more than half of Yugoslavia, which were formerly parts of the Austrian Empire. These are Bosnia and Hercegovina, Croatia and Slavonia, with Dalmatia, the southern part of Styria and Carniola, now usually called Slovenia, and parts of Hungary (Backa, Banat, Baranja) known as Vojvodina. (See the sketch-map, p. 39.)

No account is here taken of those parts of the country where Yugoslavs are under foreign rule as parts of the Kingdom of Italy, nor of Fiume, which after the Treaty of Rapallo, became an independent State.

It will be easily seen that careful heed must be taken of the historical development of the component parts of the new Kingdom if a clear idea of the prospects of the Church is to be obtained.

Accurate statistics regarding the population of the country

and the proportion of Catholics to non-Catholics are not as yet available. Taking all probabilities into account, and having regard to the losses in war since 1912, one may give thirteen millions as a rough estimate of the population. These thirteen millions consist of three main ethnic groups, viz., Croats, Slovenes and Serbs, but in all probability the Croats and Serbs are racially the same, speaking, as they do, the same language, and possessing the same traditions, customs, etc. They have, however, a different mode of writing. While the Croats employ the ordinary Latin characters, the Serbs write in Cirilica, which was the current Greek writing of the ninth century, probably taught to the Serbs by St. Cyril, the great Slav Apostle. The Serbs are much attached to it, regarding it as a national possession. The Slovenes, on the other hand, have a slightly different dialect, but one which is easily understood by Croats and Serbs. They also possess a considerable literature of their own.



As may be seen from the map, the Slovenes occupy exclusively the north-west of the kingdom known as Slovenia. Their capital is Ljubljana (Laibach). The Croats are situated in the central regions, viz., Croatia and Slavonia, Dalmatia, Bosnia and Herzegovina. Their capital is the fine

old city of Zagreb. The Serbs are to be found, not only in Serbia and Montenegro, but also in Macedonia and intermingled with the Croats. There are about one million Mohammedans in the new Kingdom who, though racially of the same stock, yet count themselves partly Croat, partly Serb, and partly "Mohammedan."

As regards religion, the distribution is as follows: The Slovenes and Croats are all Catholics. The Serbs are almost all "Pravoslavni," that is, they belong to the Orthodox Eastern Church. In number the Slovenes are just over a million, not counting about half a million who are under Italian rule. The Croats are about four millions, while the Serbs are about six millions, of whom perhaps half a million are Catholics. Thus in round numbers there are over five million Catholics as opposed to about six million Schismatics, and about one million Mohammedans. The rest are Jews, who are not very numerous, together with various Protestant denominations, comprising a total of not quite half a million.

A striking mixture of religions is to be found in Bosnia and Hercegovina, where there are about 630,000 Mohammedans, 430,000 Catholics, and 800,000 Orthodox. Sarajevo, the capital of Bosnia and Hercegovina, has a population of 59,000. Of these, over 21,000 are Mohammedans, nearly 18,000 Catholics, over 13,000 Schismatics, 7,154 Jews, and 420 Protestants of various denominations.

Amongst the Catholics in Yugoslavia, a certain number, not more than 60,000, are "Uniate," and use a non-Roman liturgy. The rest, although belonging to the Latin rule, have nevertheless enjoyed, since the ninth century, special privileges regarding the liturgical language. This is probably one of the points which will be dealt with in the Concordat. At present the ritual is in the vernacular, the rest being in Latin, except in the relatively few churches which have always kept the Paleo-slav liturgy. The Epistle and Gospel are, however, sung throughout the kingdom in the vernacular.

It has been the fate of Yugoslavia, neither east nor west but lying between them, to have been the natural battle-field whereon the two civilizations have met in conflict, and history has many such struggles to record. And of course the fortunes of the Church there have followed those of the peoples from the days of the Roman Empire. Diocletian was a native of that country, and his palace to-day serves as the Cathedral Church in Split, and is one of the most striking of

old Roman remains. But no political struggles have had such lamentable as well as such lasting effects as those produced by the Great Schism and by the Turkish invasion. The Schism began in the ninth century, and, though many times healed, it ultimately tore away the eastern portions of western Christendom, including about half of modern Yugoslavia. The successive Turkish invasions, which began about the middle of the fourteenth century, finally made the Moslem master of the whole of Yugoslavia except Slovenia, Croatia and Dalmatia. Naturally, under Turkish rule, Catholics became the victims of persecution, and thus the Church was hindered in her natural development. But the other regions were not without their religious difficulties. Croatia and Dalmatia for centuries constituted a bulwark against the invading Ottoman power, and well merited the honourable title, given to them by the Popes, of "*Antemurale Christianitatis*." Yet incessant warfare had its natural effect, making them fine soldiers and patriots, but leaving them little or no opportunity of sharing in the general progress of Western Europe. The immediate consequence, then, of the barbarian conquest, was that in those provinces which fell under Turkish rule, all ecclesiastical organization practically came to an end, while Slovenia, Croatia and Dalmatia maintained unbroken their original hierarchy and a fully-organized ecclesiastical life.

In Slovenia and Croatia there are twelve dioceses in which there has been a continuous succession of bishops, and the Church there is accordingly in a fully-organized condition. The diocese of Ljubljana is a large and flourishing one. Parts of it, however, are now under Italy, and may possibly be separated from it. Throughout the diocese, so vigorous is the Faith that the highest aspiration of a Catholic family is that one of its members should be called to the priesthood; it is not surprising, therefore, that the number of priests is larger than is strictly required for parish work. After the Armistice, in 1918, for example, about fifty young men entered the diocesan seminary, of whom more than thirty were ex-officers. Thus the spiritual needs of the Faithful are amply provided for, and some of the priests can be spared for the direction of various Catholic institutions. The clergy of that diocese deservedly have the name of being zealous and thoroughly devoted to their work, and are, as a consequence, loved by the people. The union existing between

priests and people in Slovenia is so close and intimate that anti-Catholic propaganda has never made much headway—an excellent state of affairs made stable and lasting by extensive and vigorous Catholic organizations and the active leadership of the Prince-Bishop Jeglic himself. As regards intellectual progress also, Catholic Slovenia is considerably ahead of the rest of the kingdom.

The religious life of Croatia, on the other hand, presents a somewhat different aspect. That grave abuses and disorders have crept in cannot be denied. Evils introduced by Josephinist innovations were never quite eradicated. Thus when the great political changes came, some few misguided priests thought it the time to carry through some of their "reforms." They displayed remarkable activity in propagating their ideas, but did not, however, dare at first to reveal their full programme, which was nothing less than "nationalization" of the Church. As long as they were able to hide their real intentions, they gained a large following, but of the hundred and forty, more or less, who first joined in the movement, only some six or seven obstinately stood out after a serious warning from their Bishop. Even the leader of this small group has since given up all hope of success, has abandoned his clerical career, and sought lay employment. Thus the movement as a whole has turned out a complete failure, though in its course it undoubtedly caused great scandal and mischief. On the other hand, its collapse will bring to an end evils which have lingered on during the past century, and which under Austrian rule had little chance of remedy. With these few exceptions, the Croatian clergy are worthy of their calling, and the younger clergy particularly display great activity and zeal for the regeneration of Catholic life in the country.

Special interest attaches to Bosnia and Hercegovina, a country remarkable alike for the beauty of its scenery and for its forests and mineral wealth, though the last has not as yet been fully exploited. Yugoslavia has been called a second California on account of her natural resources. Bosnia and Hercegovina might well be called the California of Yugoslavia. The country lost its independence in the year 1463, when the Turks, by the aid of treachery, overcame the last Bosnian king, Stephen Tomasevic.¹ The country remained

¹ His wife fled to Rome where she led a saintly life in peaceful retirement, and is now inserted in the Franciscan missal of the Bosnian province with the title of "Beata Catharina."

under the Sultan's power till 1878, when, according to the Berlin agreement, it was occupied by Austrian troops, a state of things which continued until 1908, when Bosnia and Hercegovina were annexed to the empire as a kind of dependency (condominium). The administration of the country remained unaffected by these changes. The previous four hundred years of Turkish rule had brought it to a very low level as regards both spiritual and material progress. The hierarchy had been abolished, the churches and monasteries suppressed, and the profession of Catholicism persecuted. Nevertheless, all these misfortunes did not succeed in exterminating the Faith, and it was possible soon after the Austrian occupation to re-establish the hierarchy. The country was divided into one Archbishopric and two Bishoprics, and in 1882, Dr. Joseph Stadler was appointed the first Archbishop of Sarajevo. Even before his appointment, while he was Professor of Philosophy at the University of Zagreb, his brilliant gifts and striking energy were manifest. As Archbishop he displayed a zeal and activity almost superhuman, and the success of his labours have surpassed all expectation. In January, 1882, he came to Sarajevo with nothing but his Bull of appointment and an inexhaustible confidence in God. He came to a country which was reduced to a state of extreme poverty, where there were no secular priests, no parishes, no cathedral, no episcopal residence, and, moreover, no funds to draw upon. Nothing daunted, he began his great work with the firm conviction that the soil, so often drenched with the blood of martyrs, would prove fertile—a hope which was fulfilled in a remarkable manner. When, on December 8, 1918, he passed out of this life, after thirty-six years of strenuous labour in the service of God, he left behind him a fully-organized diocese. Besides building a fine palace, where he lived, in common with his auxiliary Bishop and Chapter, he also raised in the very centre of the city a handsome cathedral, dedicated to the Sacred Heart. In addition, he built two seminaries, one in Sarajevo for the three dioceses, and another in Travnik for young aspirants to the priesthood. Moreover, the Archbishop was instrumental in founding a Congregation of nuns to meet the special needs of his flock. These are styled "Ancillae Pueri Jesu," and take care of abandoned children and old women. Archbishop Stadler may therefore be re-

garded in some way as the second founder of the Church in Bosnia and Hercegovina.

Of course, there are still many difficult problems which call for solution. Not the least is the poverty of most of the Catholics in the country, resulting from the treatment they received under Turkish rule. A Rayah (Ra'iyah, Flock—the common name for all Christians in the Ottoman Empire), was always treated as a slave with very few and restricted rights in the Turkish State. Thus in many villages there is neither church nor presbytery, and in others the parishioners can hardly afford to support a priest; and so the clergy at times live under severer conditions than prevail in many a remote mission-field. Bosnia is rough and mountainous, villages are often at great distances from each other, and the means of communication between them are often poor and unsatisfactory. There are parishes in which the priest has to encounter both hardship and danger, especially in winter, riding for two, three, four, or even eight hours over high mountains and through forests, in order to reach outlying hamlets. Yet the need of constant care is all the greater because of the Schismatic or Mohammedan atmosphere in which Catholics find themselves.

Turning to Serbia, we have a totally different aspect of ecclesiastical affairs. There a Catholic hierarchy is not as yet established, pending, no doubt, the signing of the Concordat. Since the creation of the Kingdom of Yugoslavia, the Catholic Church in Serbia has entered on a new phase. As long as she was under Austrian protection, she was the object of hatred and intolerance on the part of non-Catholics. These dispositions have lost their basis with the overthrow of the Empire, yet their effect may be expected to last for some time to come. For instance, there are ten thousand Catholics living in Belgrade, the capital of the new kingdom, and yet it has no Catholic church; there is only the small and altogether inadequate chapel, which formerly belonged to the Austrian Embassy. At the same time, the Yugoslav Catholics, under the leadership of the Archbishop of Zagreb, are making great efforts to raise funds for the building of a cathedral worthy of the capital. Owing, however, to the low financial state of the country, and the exhaustion caused by the war, the Yugoslav Catholics by themselves are quite unable to provide the money, and for this reason another cathedral

fund is being raised outside the country under the patronage of the Prince Regent, of which Cardinal Bourne is Honorary President.¹ One may then hope that the Catholics of Yugoslavia will not have long to wait for the building of their national cathedral. The Catholics in the southern parts of Serbia are all included in the Bishopric of Skopia.

The late Kingdom of Montenegro has some fifty thousand Catholics scattered over the "Black Mountains." These majestic rocky heights, with their red cliffs, present a most wonderful picture, and never fail to impress even the least enthusiastic of sightseers. An Archbishop, whose residence is at Bar (Antivari), on the Adriatic shore, has charge of the Faithful. The Franciscan Fathers give generous assistance to the secular clergy in their ministry; yet the number of priests is insufficient.

Hitherto we have indicated the state of the normal ecclesiastical organization of the new kingdom, but this sketch would be incomplete without a glance at the work of the Religious Orders and the general Catholic activities in the country.

Of the many Orders in Yugoslavia, the Franciscans are the most numerous, and their monasteries are widely spread over the country. They are divided into about seven provinces, which show a remarkable diversity in their traditions and method of work. In the history of the various peoples they have played a very prominent and honourable part. They came into the country soon after their foundation, and have remained ever since, working for the spiritual welfare of the inhabitants. After the Turkish conquest of Bosnia they were the only priests in that country, and, amid innumerable hardships, they helped to keep the Faith alive in the times of persecution. A relic of persecution days is the custom, still maintained amongst them, of wearing moustaches. In Bosnia they have charge of about half the parishes, while the bishoprics of Mostar and Banjaluka are also held by Franciscans. It may be of interest to note that the Bosnian Franciscans take an active part in politics, and have seats in Parliament. Before the war the Capuchins, particularly those in Fiume, displayed a remarkable activity in the management of a Catholic Press institution, but their efforts in this direction

¹ The special thanks of Serbian Catholics are due to Miss A. Christitch, who has done admirable and untiring work on behalf of the funds both in Europe and America.

have been considerably hampered by the war and other causes.

The Jesuits have in Yugoslavia formed a Province of their own since 1918, with the Provincial residence at Zagreb, where they have a large and beautiful church, dedicated to the Sacred Heart. Besides the management of the Seminaries at Sarajevo and Travnik, they conduct a combined boarding and day college in connection with the latter establishment. Some of the Fathers are set aside to give missions all over the country, which proves beyond all doubt to be one of the most successful means of promoting the spiritual regeneration of the Faithful. Their literary work is at present directed chiefly to the benefit of the people at large. *The Messenger of the Sacred Heart* has reached a circulation of over 40,000 copies, and *The Calendar of the Sacred Heart* has developed to a similar extent. *Zivot*, a magazine intended to provide for the spiritual needs of the educated, and particularly of the older students, does excellent work under the skilful editorship of Father Vanino. Yet perhaps the most successful work is done by the sodalities of Our Lady, which are in most cases conducted by the Jesuit Fathers, though many are directed also by other Religious and the secular clergy.

The Lazarists are highly esteemed as missionaries among the Slovenes. At Banjaluka, in Bosnia, the Trappists have one of their most flourishing abbeys, with a community of more than a hundred monks. To this is attached a large and prosperous farm, a brewery, and a quite up-to-date electrically-driven mill. Their liqueurs, beer, cheese, and other products, are celebrated throughout the country. The monks follow the strictest rule of St. Bernard, which includes perpetual silence, work in the fields and manufactories, recitation of the midnight office, and perpetual abstinence from meat. The proceeds of their labour are devoted to various pious purposes, in particular to the support of a large orphanage and school, in which poor children receive a free education. Such devoted work, though quiet and unostentatious, is of great value to the country.

The Dominicans have some few houses in Dalmatia and are much appreciated as preachers. Of the various Orders and Congregations of nuns in Yugoslavia the best known and the most numerous are the Sisters of Charity of St. Vincent of Paul. For a long time the education of girls was ex-

clusively in the hands of nuns, and this is almost entirely the case even now. Their high standard of education, as well as the general excellence of their schools, is recognized by all. Their hospitals are well-equipped and thoroughly efficient. Of these the largest and probably the best known is at Zagreb.

The "Handmaids of the Child Jesus," who were founded by the late Archbishop Stadler, have spread with wonderful rapidity, and their heroic devotion in rescuing abandoned children and caring for old women cannot be too highly praised. Yet few know what their generosity costs them. For funds they are dependent on the income of a few farms, and, to make the farm-work more remunerative, it is all done—ploughing, sowing, reaping, and all other laborious tasks—by the Sisters alone. Notable educational establishments are also conducted by the "Daughters of Divine Love" and the Ursulines. Space does not permit us to enumerate the many other Congregations of nuns in Yugoslavia, all doing useful work in their various spheres.

So much for the apparatus, the machinery, of Catholic life in this new kingdom. What is to be said of those for whose sake it exists? What about the practical Catholicity of Yugoslavia? Well, in this regard, Yugoslavia differs little from other European Catholic countries, such as Belgium or France. As in those countries, there are a number who, Catholics by baptism, yet call themselves Liberals, Socialists or Communists, and readily join in, or even lead, attacks against the Church. These, however, are comparatively few. Larger is the group of those who are indifferent in the matter of religion, and who are content to fulfil their Christian duties in a half-hearted manner. No small portion of the upper classes belongs to this group. Nevertheless, the greater part of these, and the bulk of the people in general, are wholeheartedly devoted to the Faith; though, as we have suggested, the standard varies in different parts of the kingdom. The Slovenes are thoroughly good Catholics, both in private and in public life. Their neat white chapels on the summits of the hills in Slovenia are rightly regarded as expressive of a deep religious feeling. Their faith means to them all that it means, for example, to an Irishman. Much the same may be said of the Croats, though they display a somewhat lower level of fervour. There is also a noticeable difference between country and town. In the latter there is a considerable

amount of religious indifference. Yet at Zagreb, for example, at the church of the Jesuit Fathers, the number of Communion last year exceeded 120,000; and this is only one of the many churches in the neighbourhood. Bosnia and Hercegovina have again their own peculiarities. The long years of slavery and persecution only served to strengthen the people's religion, and the bold expression of a living faith is a recognized characteristic of Catholic Bosnia. In this country heroic deeds are not seldom performed and taken as a matter of course. It is no uncommon event, for instance, for men and even women to walk six or eight hours through snow and rain, or over bad roads, to the church, and on arrival, patiently to await in their wet garments for several hours their turn at the confessional. At times, also, Holy Communion has to be administered even at five in the evening to those who cannot make their confession earlier and are determined not to go back "without the Holy Sacraments." Before the war the people were quite unaffected by modern indifferentism and immorality; and even the war has had far less harmful influence on them than on most of the other parts of the country or, indeed, of the world at large.

Of vital importance for religion in every country is the problem of education. This is particularly the case in Yugoslavia at present on account of the critical and threatening attitude of the authorities in this matter. In order that the crisis may be intelligible to outsiders, it must be remembered that under the Austrian *régime* the usual course for boys was as follows: Four years were spent in the Primary School, followed by eight years in the "Gymnasium" or "Middle School," which corresponds to the English Secondary School. After this preliminary training of twelve years, the young man began his University studies. Now, during these years of study preceding the University, two or three hours weekly were devoted, in all State schools, to religious instruction. This system, modified by the Serbian custom of detailing lay-teachers for religious instruction, is still in vogue, and under it the spiritual needs of the school were provided for, though not wholly satisfactorily.

The Yugoslav Education Bill will however make a radical change in this, first of all by making religious instruction optional, and, secondly, by restricting it to the Primary Schools and to the four lower classes of the "Gymnasium." And finally, what is worse, this meagre religious instruction

may be given by lay-masters unauthorized by the bishops. Whilst if a priest is employed he is not to be allowed equal rights with the other masters. This is practically an attempt to remove all religious influence from the schools. The Government seems inclined even to place all difficulties in the way of building private Catholic schools, few of which now exist apart from convent schools for girls. The final settlement of the matter will soon be arrived at. The Catholic view is that the Government should fix a standard of education and erect such schools as are necessary, leaving sufficient freedom for private initiative, as is the case with the Belgian system, which guarantees complete freedom of conscience for all and gives at the same time just and fair treatment to people of every persuasion.

The Yugoslavs have, of course, no Catholic Universities, yet the need is not so much felt since the Universities at Zagreb and Ljubljana have theological faculties, and almost all the professors in the other faculties are Catholics. The newly-founded theological faculty of Ljubljana has inaugurated a new era in theological studies in Yugoslavia. Their main object is to explore and to follow the theological movements among the various Slav peoples and thus scientifically to pave the way for the reunion of the Eastern Church. Their review, which is printed in Yugoslav, with a short marginal summary in Latin for the benefit of those not acquainted with the language, enjoys a well-deserved reputation. Grivec is no doubt one of the best experts on the Eastern question in the country. Dr. Dočkal at Zagreb is the chief promoter of the movement among the Croats.

The relations between Church and State will be settled by the concordat, which is now in preparation. Meanwhile, Archbishop Cherubini fills the post of Papal Nuncio at Belgrade, while Mgr. Bakotic represents Yugoslavia at the Vatican. The Yugoslav Government is naturally anxious to keep up friendly relations with the Catholic Church, and a separation of Church and State is not even contemplated as a practical possibility. The events of the last two and a half years have been on the whole not unfavourable to the interests of the Church, though, at the same time, the influence of the anti-clerical parties has been increasingly felt. During the first days of May, the Yugoslav bishops again met in conference at Zagreb, to discuss the new problems affecting the Church's position. At this meeting the bishops

adopted a clear and definite attitude towards certain measures contemplated by the Government which threaten the freedom of the Church. The first is the attempt to secularize education. The second is the projected admission of the so-called "Kanzel-paragraph" into the legislation. This would infallibly lead to continual friction between Church and State, and limit to an unjust degree the freedom of the Church in purely ecclesiastical matters. The third resolution of the bishops was directed against the so-called agrarian reform, which threatens to deprive the Church of her means of maintaining the seminaries and other institutions by taking away the Church lands destined for this purpose. Finally the episcopate is resolutely determined not to tolerate any interference of the State in purely ecclesiastical affairs, such as, for instance, the establishment or suppression of Sodalities of Our Lady. It is to be hoped that the Government will not oppose the expressed will of the representatives of half the subjects of the kingdom. No doubt it is to the Church's interest in Yugoslavia to live at peace with the State, but it is of equal and even greater importance to the State to have the moral support of the Church.

Since the Great Schism, Yugoslavia is the first country in which the Catholic and Orthodox Churches have existed side by side on equal terms in one State. On this account there is good reason to hope that the long-standing obstacles which have separated the two Churches for centuries will at last be removed and the way prepared for the union of western and eastern Christendom. In the past, Yugoslavia was the "*Antemurale Christianitatis*." God grant that it may be the link uniting the western and eastern Churches in the future.

E. YURIC.

PAGES FROM THE PAST

CHAPTER XV.

A FEW days after the publication of Mr. Leslie's Life of Cardinal Manning it happened that we, my cousin and namesake and myself, were lunching with a friend who had been in several Liberal Ministries, and had served under Mr. Gladstone in his second administration. Of Mr. Gladstone he had been not only a political adherent but a close personal friend. Our talk turning upon the new biography of the great Cardinal, he told the following somewhat peculiar anecdote.

Just at the time when Mr. George Errington's mission to the Vatican was being proposed and discussed, the Prime Minister was talking *en tête à tête* to his junior, and the question of the Vatican Mission came up.

"I wonder," said the younger politician, "what Cardinal Manning thinks of it."

Mr. Gladstone received the surmise anything but graciously.

"What Cardinal Manning thinks," he laid down, with his forward, upward sweep of the right hand, "on that, or any subject, is of no consequence to you or to me."

His junior appears to have heard this pronouncement with more surprise than edification. He seems to have recollected more clearly that the Cardinal and the Prime Minister had once been warm friends than that they had ceased to be so.

The rancour, if there was any, was, I can answer for it, on the side of the layman. On several occasions, long after his truculent diatribes on "The Vatican Decrees" and "Vaticanism" had appeared, I remember very well the Cardinal's speaking of Mr. Gladstone to me, and always with a singular gentleness, in a tone of regretful, almost wistful, affection. This I mentioned to the *conteur* of the anecdote I have just given, quoting the Cardinal's saying, "Dear Gladstone! Lesser and inferior minds were about him, and influenced him."

This dictum my friend did not rebut, but agreed that it was true, and seemed to believe that Gladstone during his later years was much liable to the influence of such "lesser and inferior minds."

When "The Vatican Decrees, bearing on Civil Allegi-

ance" and "Vaticanism" appeared I was a boy, and still an Anglican, nor did I then know any Catholics. The opinions I heard expressed were those of non-Catholics, but I remember that they were adverse to the Anglican protagonist, as being rancorous, full of bile and gall.

The Gladstonian I have been quoting is not of great age—while listening to his reminiscences I was tempted to wish that he were older, that his recollections might reach farther back!

On the wall was hanging a very fine portrait by Gerard, of our host's grandfather, Napoleon's famous aide-de-camp and General, the Comte de Flahault, as a young man of remarkable beauty and distinction of appearance.

"I know much more of *Madame de Flahault*, from the incessant references to her in the Memoirs—*Madame de Dino*'s especially," said I.

"Of course—they hated each other like poison. My grandmother was a warrior, and neither gave nor took quarter."

"Do you remember her?"

"Remember her! I should think so. She did not die till I was grown up, and was always very kind to me. When I was a boy she was French Ambassadress here. Of course I remember my grandfather de Flahault equally well, he did not die till I was four and twenty."

[Here I indulged in my usual exercise on such occasions, thinking "Only two steps from Napoleon I.; during nearly quarter of a century this speaker must have spoken constantly with a grandfather to whom on innumerable occasions Napoleon, the grandfather's master, gave orders as his aide-de-camp."]

"*Madame de Flahault*," he continued, "was, as I have said, a great fighter. Once a number of ladies were amusing themselves by imagining a female Ministry: and each of them drew up her own list: when they were read out it turned out that each lady had put down my grandmother as *War Minister*."

I had just re-read Sir George Trevelyan's *Life of Macaulay*, and asked if he remembered him.

"Yes, but only that. I did not know him."

While he was speaking of Comte de Flahault it seemed to me wonderful that I should be listening to one who had known so well, and been so nearly related to a French General

who had seen the rise of the First Empire and the fall of the Second, who had seen the surrender of the first Napoleon, and of the third, been a contemporary of Waterloo and of Sedan.

We spoke of Thomas Moore, his father's guest at Sloper-ton Cottage for over thirty years. He said the Wiltshire country-folk, aware that the gentleman was a celebrity, and famed as a writer, were immovably convinced that he must be the author of the book they knew best after the Bible, *Old Moore's Almanack*.

This caused them to have frequent recurrence to the Poet in pursuit of weather prognostics, and on occasion led to great surprise at his being abroad at night when even they knew there was to be no moon, and rain almost certain.

On the only occasion when I myself stayed at Bowood I was given the room which had been regarded as "Mr. Moore's," from his very frequent occupancy of it. No ghost appeared, and indeed it suggested none, nor could the most timidly superstitious much dread the apparition of the genial, lively, most kindly and amiable little minstrel, whom the big Scott found so delightful a guest, and the life-wrecked Byron so tender a biographer.

The bedroom hardly suggested its old, illustrious former inmate at all; it seemed too modern. It was easier to conjure up his image downstairs in the room that had so often, during a whole generation, echoed to his voice, as he filled it with Irish melody, pretty eagerly observant the while how his audience was appreciating.

Re-reading to-day Sir Walter Scott's diary and its notice of Moore's visit to Abbotsford, its *obiter dicta* concerning Byron, and all the Great Unknown's previous references to the other poets who were his contemporaries, his letters to and from them, his personal intercourse with them, nothing could be more satisfactory than one's sense of his sincerity, his generous admission of their merit and his hearty conviction of it. Of jealousy towards a brother bard he was apparently constitutionally incapable: a rival poet's fame he could only regard as an honour to the brotherhood of poets. It is true that his power of appreciation was more marked than his power of discrimination, though he shows on many occasions that he had discrimination also. That he was himself a poet he did not doubt, but he saw clearly how immensely as a poet Burns towered above himself.

How far Byron was sincere when he wrote, in the copy of the *Giaour* he was sending Scott, *To the Monarch of Parnassus from one of his subjects*, we need not ask ourselves: it was no doubt at any rate a sincere act of contrition for "English Bards and Scotch Reviewers": but we need not in the least doubt Scott's own sincerity when he said to Ballantyne, "James, Byron hits the mark where I don't even pretend to fledge my arrow." That Wordsworth did not regard Scott as a poet in his own sense of the word seems to me pretty certain; and it would also appear that Scott was not unaware of it. But that did not chill his own admiration for Wordsworth as a really great poet. Unfortunately the value of such admiration was somewhat cheapened by its being given elsewhere with equal, if not greater, generosity. I suspect Scott ranked both Crabbe and Southey higher as poets than Wordsworth. He refused the Laureateship for himself, and begged and obtained it for Southey: that of itself was no proof of his thinking his friend a great poet, for he was well aware that, since Dryden, there had been a long line of wearers of the Official Laurel who were scarcely poets at all: and I do not doubt that he thought the Laureateship beneath himself. But he clearly was under the impression that "Thalaba," and "Queen Orraca," "Kehama," and the rest of them, were great poems. He was indeed apt to conclude that large poems were great ones.

He over-estimated Moore as a poet, and certainly underestimated Coleridge: that Keats and Shelley were immeasurably greater than Crabbe and Southey he had no suspicion.

It was probably impossible for him to admire Dryden so much and to see why he should admire Shelley and Keats at all. He does not, however, slight them except by silence.

Of Campbell he speaks with strong and steady, if not with fervid, admiration. He was, in the case of other compatriots, a little prone to mistake geese for swans. But one seems to gather that the Ettrick Shepherd appealed more to his marvellously kind heart than to his admiration: that he believed Hogg had not achieved greatness as a poet seems as clear as that he believed he ought to have achieved it. As a man Scott estimated him (as he estimated most men he had known) with shrewd justice, strongly leaning to the side of mercy. He did not, I think, over-rate his poetry so much as he over-rated Crabbe's, Southey's, or his own. If he did over-estimate his own, it was certainly not through conceit

or *amour propre*, but because he had a mistaken conception of what poetry is. He had scarcely any idea of it except as narrative verse, charged with an immense weight of description, and made as much like an historical oil-painting as possible.

He had no conceit, and scarcely any *amour propre*: of literary jealousy he was throughout life incapable. If he failed to admire the most poetical of his poetical contemporaries it was through a failure in taste. Perhaps he had too much taste for it all to be good. He devoutly and spontaneously worshipped Gothic architecture, but he built Abbotsford, which he seems to have admired as much as he admired Melrose or Dryburgh.

One is convinced that he thought his poems finer than his novels, and of more consequence. They, even they, had blemishes, and it seems clear that he thought them special glories. His descriptions, on which he plumed himself, are the only passages one desires to skip.

When he wrote in his diary for March 29, 1826: "A fine flashy disagreeable day—snow-clouds sweeping past among sunshine, driving down the valley, and whitening the country behind them," he never suspected he had just set down a morsel of real description worth whole descriptive chapters in the novels, whole descriptive pages in the poems. He liked description to be full-dress and of heroic size: to be worth much he thought it should be long.

Did he ever realize the splendour of the novels? He shows much more elation at the celerity of their production than consciousness that his greatness as a writer had been proved by them, and would be made impregnable by them. His tone concerning them is always that they were his minor-pieces, his pot-boilers, though pot-boilers *in excelsis*. His taste in reference to them was not infallible. He could not see that *The Heart of Midlothian* should have ended with the third volume. He could not see that *Waverley* was weighted with the opening chapters concerning Waverley itself. William Erskine was shown those chapters, and those chapters only, in 1805, and his criticism was adverse. For five years the novel was thrown aside. In September, 1810, it was shown to James Ballantyne, whose judgment was also against it. Neither critic was wrong: the fragment only consisted of the first half-dozen chapters. The novel was not published till 1814; Scott stuck to his original chapters, and

thought as well of them as Erskine and Ballantyne had thought ill: but in spite of the book's success they were right: not till the scene is changed to Scotland does its charm appear.

Those chapters dealt with English people in England. Scott is (most naturally) never at his best when so engaged. The English folk in England in the *Heart of Midlothian* are its weakest figures. In *Ivanhoe* and *Kenilworth* we have only his second best, noble as that second-best is. Much of *The Fortunes of Nigel* is super-excellent, but the characters are Scottish of which that may be truly said.

Peveil is no instance to the contrary of Scott's being only at second-best in England. Only in the *Talisman* does he prove that among his wondrous gifts he had even that of boring: and there he is in England and further still from Scotland. Where he is most Scotch he is greatest, and where he is nearest to the Scotland of the century in which he was born is he at his very best.

He adored the Middle Ages and would have been completely adrift could he have fallen asleep and awakened again in them. The soul of them was invisible to him: he took it to be chivalry, and it was the Catholic Faith. Of the Catholic Faith he had no conception. Of the Catholic Church he knew nothing but the titles and the ornaments—the "properties": and of them (re-awakened in the Middle Ages) he would have babbled amazingly to such abbots, monks, nuns and such following as he might encounter. Seeing an abbot assume mitre and cope he would have concluded that the prelate was going hunting, and wished him good sport: the sounds of a "loud Alleluia pealing" through the arches of a minister would have announced to his critical knowledge the conclusion of a dirge.

JOHN AYSCOUGH.

CATHOLIC WRITERS IN CONGRESS

THE years that preceded the war were a period of congresses, conferences and conventions of all kinds, literary, scientific, social, industrial, ever-increasing in frequency and, if one may say so, in internationality. Many people saw therein a guarantee of the world's peace. The war dealt a cruel blow at such hopes, but no sooner had some semblance of peace been restored than the natural tendency of men to put their heads together about their common interests began to reassert itself vigorously.

Last Whitsuntide at Paris a very interesting experiment in a new kind of congress was made, a congress of Catholic writers, *La Semaine des Ecrivains Catholiques*, according to the official title. It may surprise some readers to hear such a meeting described as an experiment, but such it was in point of fact, at any rate as regards France.¹ As it has proved an encouragingly successful experiment and as there seems to be no reason why it should not succeed in other countries, it may be of interest to describe how this Catholic Writers' Week was organized and what it accomplished.

The first idea of the *Semaine* came from M. Charles Luce, editor of a modest little periodical that is only beginning to be known, the *Bulletin des écrivains Catholiques*. He spoke of it to some members of the editorial staff of *Les Lettres*,² a review that has made its name and taken its place in the front rank of French periodicals. The *directeur* or editor in chief of *Les Lettres*, M. Gaëtan de Bernoville, a young literary and art critic, whose book, *Minerve ou Belphegor*, has recently appeared, took up the project with enthusiasm, and to him more than to any other the success of the venture is due.

¹ It would not, however, be accurate to say that the *Semaine des écrivains Catholiques* is the first effort to organize Catholic writers. As a matter of fact there was founded on March 6th of this year at the *Maison des Œuvres* 76, rue des Saints Pères, Paris, an organization known as the *Confédération professionnelle des Intellectuels Catholiques, intellectuels* meaning practically those whose business in life is mainly head work, *les travailleurs de l'esprit*. Its objects are both material and moral, *i.e.*, it is both a mutual aid society and what the Americans would call an "uplift" society, but an account of its origin, purposes, means of action, and activities would require a separate article.

² Offices: 4, Boulevard des Italiens, Paris.

The project was launched in the January number of *Les Lettres*. It was no cut-and-dried scheme, to be taken or left, but a suggestion intended to be, in the course of discussion, elaborated, modified, even rejected outright, if found to be unworkable. The freest discussion was accordingly invited, and soon letters poured in. They were published in the ensuing issues of *Les Lettres*, and the views they set forth, not only on the project itself, but on the aims and ideals of the Catholic writer and even on French Catholicism generally, are of the highest interest. This widespread response was itself an encouragement. True, it was not a mere chorus of approval. There were those, like M. Archambault, who pointed out that French Catholics are divided among themselves intellectually, politically, and socially, even more than outside observers might suppose. That being so, why take the needless risk of rendering these divisions more acute and of displaying them in public before friend and foe alike? "The Week," wrote one, "will either confine itself to vague generalities, or else will lose itself in irritating and barren disputes; writers, come together in order to reach agreement, will content themselves with ascertaining that they all have the same fundamental beliefs, a fact which they have never doubted, or they will be forced to acknowledge that they agree *only* on essential truths, which would not be very opportune nor helpful." There was foundation for these doubts and hesitations, as those behind the scenes were well aware. Nevertheless, the current of opinion set in strongly in favour of holding the congress, promises of co-operation came from unexpected quarters, and in the end Academicians smiled upon the project.¹

Meanwhile a committee had been formed and had begun its work. It was by no means a coterie, royalist or other. M. Archambault, editor of the democratic and "Blondelian" *Nouvelle Journée*, and Maurice Brillant, of *La Démocratie*, worked on it along with René Johannet and others, whose tendencies are as little democratic as possible. Apart from Père Barges, O.P., Pères Bessières and Jury, S.J., and the Abbé Calvet, its eighteen members were laymen, for the most part young writers in full literary activity. On it the French

¹ The Comité d'Honneur included the distinguished names of Mgr. Baudrillart, MM. René Bazin, Paul Bourget, Emile Boutroux, René Doumic, Pierre de la Gorce, Henri Lavedan, Henry Bordeaux, Marshal Foch, Comte d'Haussonville, all of the Academy.

Catholic Press was adequately represented.¹ The work of this Committee was itself an answer to those who doubted the possibility of French Catholic writers meeting without discord and wrangling. For, from first to last, M. Bernoville assures us, it carried out its work in perfect harmony. Perhaps the fact that the list of members published in January tallies exactly with the list of members still working in May on the eve of the meeting is of itself sufficiently significant.

During the months of preparation the purpose of the congress became gradually more clearly defined. Gradually, too, the subjects to be discussed were decided upon. In his original circular letter, Bernoville thus set forth his notion of the objects to be aimed at: to undertake together the study of certain questions on which Catholic writers seemed to be agreed in principle, to exchange ideas, to pool, as it were, their experiences, their documentation, the resources of their several specialities, with a view to knowing each other better and of discovering what it is that divides and what it is that unites them. He hoped that from this meeting would result Catholic action, converging towards certain definite points of attack, and, above all, preconcerted Press campaigns to attain objects upon which all Catholics are at one. As success became more certain, he began to hope that the congress might become an annual institution, and even that it might create an organization that would serve as a link between writers during the interval between one congress and another. As for the subjects to be chosen for discussion, some of those originally suggested were deemed unsuitable as calculated to bring out deep-seated and possibly irreconcilable differences of opinion. Such were "the Press," "the Social Crisis," and "Catholic writers and *la Cité*." It is regrettable, of course, that problems of such importance could not be discussed among Catholics of different ways of thinking, but this was a first experiment, and everything in reason should be done to avoid the risk of failure.

The programme, as finally fixed, was as follows, the name

¹ The list of periodicals represented on the committee is interesting as testifying to the richness of the Catholic Press in France: *La Nouvelle Journée*, *Les Lettres*, *Revue Latine*, *Etudes*, *Hostia*, *Revue Catholique des Idées et des Faits*, *Bulletin des professeurs catholiques de l'Université*, *Recherches de Science Religieuse*, *Revue d'Ascétique et de Mystique*, *La Vie spirituelle*, *Revue Biblique*, *Revue d'Apologétique*, *Chronique sociale de France*, *Correspondant*, *Polybiblion*, *La Libre Parole*, *Les Nouvelles Religieuses*, *Bulletin des Ecrivains Catholiques*, *Figaro*, *Revue des Jeunes*, *Revue Universelle*, *La Croix*, *Documentation Catholique*, *Revue Française*, *Cahiers de la Quinzaine*, *Revue Hebdomadaire*. A considerable number of other periodicals were represented by members of the Congress.

given being that of the reader of the principal paper or *rapport*:

Monday	The Interior Life	Père Léonce de Grandmaison, S.J.
Tuesday	The School	Père Albert Bessières, S.J.
Wednesday	<i>La Défense de l'Esprit</i>	M. Henri Massis
Thursday	Duties towards the Truth	M. l'abbé Calvet
Friday	The Catholic International	M. René Johannet
Saturday	Function and Working of the Permanent Organization	Père Paul Jury, S.J.

Whit Monday, May 16th, was the date of the opening of the Congress. In the morning there was a special Mass at the Collège Stanislas, with an allocution by the Abbé Labourt; in the evening, M. René Bazin read the opening address, delightful in form and substance. The closing session took place on the following Sunday. It was presided over by Cardinal Dubois, Archbishop of Paris, and was followed later in the evening by a banquet. During the week the meetings were held each evening at 5 o'clock, not as originally intended at Stanislas (the number of adhesions having proved too large for the accommodation there), but at the *Institut Catholique*, a flourishing institution housed in a dingy, unfinished building that is not worthy of it. Some five hundred cards of admission were issued, entry being strictly confined in principle to Catholic writers and professors. But, as many would-be congressists could not always get away from their work at 5 p.m., the number present at any one session was considerably less, not more, it would seem, than about two hundred and fifty. Besides the official meetings there were precious opportunities for informal meeting and conversation between the congressists.

It would not be possible to set forth here in detail the course of the debates. There was, as might be expected, considerable divergence of view on some of the questions discussed. For a moment, during one of the sessions, smouldering emblems of a past controversy flamed up. Some violent expressions were used, and there were protests and counter demonstrations from various portions of the audience. It was but for a moment, however, and the speaker whose un-called-for insinuations had been the cause of the trouble, made amends the following day in a helpful and much applauded speech. Throughout the debate political allusions were avoided with remarkable self-restraint and, indeed, the prevailing tone was of eagerness for cordial Catholic co-operation outside of and above party. The review *Germania*, in discussing Bernoville's project, had expressed itself

incredulous as to the possibility of, say, Marc Saignier and René Johannet meeting amicably at the same debate. The impossible happened, however, as the latter was able to point out in reply to a speech just made by the former. More remarkable in a sense, at least to a foreign observer such as the writer, than even this cordial spirit of Catholic comradeship, was the earnest conviction of so many of the speakers as to the need for the intensification of the Catholic writer's inner life and of an ever firmer grasp of Catholic teaching and of the Catholic spirit. The former need was dwelt upon by Père de Grandmaison in a beautiful paper which one would fain reproduce in its entirety, the latter by Abbé Calvet in a plea for the serious study of dogmatic theology by Catholic writers, whether laymen or clerics, who propose to deal with serious matters.

One of the subjects discussed calls for somewhat more extended mention, as being more likely than the rest to interest Catholics outside of France. I refer to the "Catholic International" as expounded by M. René Johannet. This question of a Catholic International was not broached for the first time at the Writers' Week. It has for some time past been in the air. Not only has M. Johannet been writing about it since last autumn in the pages of *Les Lettres*, but Catholic writers in other countries¹ have discussed the matter from time to time, and in February of the present year a Dutch Catholic, M. Steger, held a meeting in Paris with a view to starting a movement in this direction. There was also the "Internacio Katolika" of Graz, in Austria, a movement which was expressly blessed by the Pope, and which is about to hold an International Catholic Conference in August,² to say nothing of such splendid international efforts as the Eucharistic Congresses, the international Congresses of Catholic savants, the *Union Catholique Internationale*, established at Louvain in 1912 for the study of international law on Christian principles.

The general bearings of international relations between Catholics I shall make no attempt to discuss, my rôle for the moment being confined to that of reporter. The rôle happens in the present instance to be far from easy, owing to the numberless restrictions and reservations with which M. Johannet qualified his views. As a writer in *La Croix* after-

¹ For instance, the Italian weekly *Fede e Ragione* of Florence, in its issue of Jan. 24, 1921. Internationality is an idea much in favour with the *Partito Popolare*.

² At the birthplace of the organization, Graz in Austria. As its title indicates, the "Internacio Katolika" is closely connected with the Esperantist movement.

wards neatly expressed it, *Il propose l'Internationale, sans la proposer, tout en la proposant*. The possibility, in present circumstances, of an autonomous international organization was set aside at the outset, the inclusion of former enemy countries being of course the crucial point. As to this, M. Johannet had already expressed himself frankly in *Les Lettres*, "Either we want a *universal* Catholic league, and in that case the Germans must be admitted, or else, if they are excluded, we can have but a caricature of a league. Accordingly, our first step must be to study the conditions favourable to a complete reconciliation between German and French Catholics." He was quite definite in his view, and the Congress endorsed it on the whole, that certain things must happen before that reconciliation can take place. Meanwhile Catholics in all lands must study the advantages, not to say the necessity, of eventual *rapprochement*. The main fact to be faced is that on all sides we are threatened by already existing internationals, plutocratic, masonic, communist, Sionist, Protestant (he had in mind, no doubt, recent American "missionary" enterprise in France and Italy). Mere considerations of defence, therefore, seem to call for international union. Even where the attack on the Church is confined to one country it is clear that Catholics there would feel themselves in a stronger position could they count on the public opinion of the whole Catholic world and on the support of its Press. Again, a Catholic international, provided that it was inspired by a genuinely Christian spirit, would clearly be a force making for peace, as the Papacy was during the Great War. Moreover, there are a number of actually existing relationships between nations which call for a Catholic organization extending beyond the frontiers of each of them. I need but mention pilgrimages, emigration, relief work in foreign countries such as has been undertaken in Central Europe, Press agencies, interchange of students, and so forth. Lastly, by closer international relationships something would be done to tone down, not legitimate patriotism, but the excesses of nationalism, its pride, jealousy, over-touchiness, insularity.

But while waiting for an international organization (judged for the time being impractical), can anything be realized immediately? M. Johannet pointed out certain directions in which we can at once begin to work. It is obvious that, if a Catholic international is ever to be anything more than a dream, Catholics of different countries must at least come to

know one another, and there is nothing to prevent our beginning at once to "multiply intellectual points of contact." As a practical contribution towards this end, M. Johannet announced his decision to found a strictly professional International Bulletin of Catholic writers and journalists. Its rôle would be simply to make known to one another Catholics of various nationalities. "In its pages," said M. Johannet, "Germans, Italians, Spaniards, would tell us themselves how they stand from the literary, philosophical, historical points of view. Attention would be called to important books published in various countries, accounts of the proceedings of Catholic writers' organizations would be given, new associations, especially among Catholic journalists, would be promoted, notable movements among Catholics, and especially in the Catholic Press would be recorded." Such a work is already being done in great measure by such reviews as *La Documentation Catholique*, *Les Nouvelles Religieuses* and *La Revue Catholique des Idées et des Faits*. Finally, M. Johannet called upon his hearers to set before them as an ultimate ideal "the restoration of the moral conditions of Christendom," meanwhile to act individually as though the Catholic International were an accomplished fact.

The general idea of a Catholic International met with a certain measure of favour from members of the Congress. M. Zirnheld, President of the *Confédération des Syndicats des travailleurs chrétiens*, instanced the success of his organization, based on Catholic ethics and patriotism, as a proof that international action among Catholics was possible and beneficial. Other speakers pronounced over M. Johannet's scheme a somewhat perfunctory blessing. But on the whole the current of feeling in the assembly seemed to run strongly enough against. Several of those who spoke—Mgr. Deploige, Head of the Faculty of Philosophy of Louvain, the Roumanian Prince Wladimir Ghika, M. Paul Courcoul, would have nothing to do either with the word or with the thing. The word *l'Internationale* had only one meaning, and that not a meaning that could commend it to Catholics. The thing itself represented itself to them as a potential rival of the only true Catholic International which is the Church, and as an anti-national influence, tending to wean its members from whole-hearted loyalty to their respective countries. Moreover, would it not draw upon Catholics on the part of Governments the hitherto unmerited reproach of anti-patriotism, of placing the interests

of Catholics at the end of the earth above those of their own fellow-countrymen? These objections are certainly worth considering. Let us hope that the question may be thoroughly debated in the Catholic Press in various countries. It may be that a satisfactory solution of the problem is not so difficult to find as it undoubtedly appears to be.

What the actual results of the Writers' Week have been it is not possible to appreciate fully at the moment of writing. Time will show the value and the permanence of these results. Certainly the organizers of the Congress seemed more than pleased. Bernoville thus begins the June number of *Les Lettres*: "The Catholic Writers' Week has been an immense success. All my expectations, optimistic though they were, have been surpassed." And a little further on: "When I speak of success I do not use the word in its superficial and transient sense. I mean that the week was one of those decisive successes which open up endless vistas in the future. I am absolutely convinced that there will come of it great and important developments of Catholic action." The French Catholic Press endorses, on the whole, this view.¹

The Belgian *Revue Catholique des Idées et des Faits* (May 27th), while recognizing the real value of the Week, was somewhat less enthusiastic. Much depends, of course, on what one's antecedent expectations have been. It seems certain that, as a result of the Congress, there will be vigorous Press propaganda for such objects as the recruiting of the clergy, assistance to priests in need, fair play for Catholic education, and so on. Catholic writers who never expected to meet have not only met but have come to appreciate one another, and even, what is more difficult, one another's point of view. Finally, a proof of at least a considerable measure of success was the unanimous decision to make the Week an annual affair.

It is for Catholics in other countries to consider whether the headline thus set in France might not with profit be copied elsewhere.

STEPHEN J. BROWN.

P.S. The review, *Les Lettres*, hopes to publish shortly a full account of the proceedings at the Congress, including the text of the speeches delivered and the papers read.

¹ *La Documentation Catholique* for June 4th reproduces in full articles of *Le Figaro*, *La Croix*, *La Démocratie*, and of several other periodicals. See also *Etudes*, June 5-20, p. 604.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

THE WORK OF THE PONTIFICAL BIBLICAL INSTITUTE.

THE first decade of this century saw the birth of three pontifical foundations for the protection and for the advancement of Biblical studies. The Popes, Leo XIII. and Pius X., evidently aimed at a Biblical renaissance in the Church. Work of great value for Biblical studies was already being done by Catholics elsewhere than in Rome, notably in the School of Jerusalem by the French Dominicans; and it was fitting that the *Alma Urbs* also should become a practical centre of the movement and have a Biblical school.

In 1902, Leo XIII. instituted the Pontifical Biblical Council (the "Biblical Commission"). This is best known from its responses on questions of Biblical criticism, which are, as is natural, principally corrective or protective; but its scope is wide and constructive. *Vigilantiae studique memores* are the opening words of the Apostolic letter which instituted the Commission. It has general authority over all Biblical matters and studies,—over the Biblical Institute for example. A more specialized commission, inaugurated in 1907, is that for the restoration of the original "Vulgate" text of the Latin Bible. This work has very appropriately been entrusted to the Benedictines.

Two years later Pope Pius erected the Pontifical Biblical Institute of Rome, which he confided to the Society of Jesus. The foundation dates from the Apostolic letter of May 7th, *Vinea Electa*. (Hence the vine-cluster hanging from the shield of Pius X., which appears upon the publications of the Institute.) The "Elect Vine" is Holy Scripture, "which," said the Holy Father, "we have been striving by every means at our disposal to render more fruitful, both to the pastors of the Church and to the Faithful."

There are now ten professors, of nearly as many nationalities, giving regular lectures at the Institute: two of these are English speaking, Father J. O'Rourke (American) and Father E. Power (Irish). The present Rector is Father A. Fernandez, formerly Professor of Scripture at St. Beuno's College, North Wales. The Institute is installed (since

1911) in Piazza Pilotta 35, near Santi XII Apostoli, beneath the western slope of the Quirinal. This is the former Palazzo Muti Papazzurri, where, by the way, the recently beatified Anne Maria Taigi may have lived as a domestic servant. The court of the Palazzo has been transformed into a truly excellent Biblical library. Adjoining is an attractive museum of Biblical archæology and of Biblical natural history,—a matter on which Father L. Fonck, the first Rector, is a well-known authority.

The work of the Institute includes, of course, lectures on all Biblical matters, Oriental languages, and so forth, and it is empowered to confer on its students the Baccalaureate, and, (in the name of the Biblical Commission) the degree of Licenciate, in Sacred Scripture. The granting of the Doctorate of Sacred Scripture is reserved to the Biblical Commission itself.

Conferences, to which non-students are invited, are given from time to time in the spring, in English, French, German, Italian, and Spanish.

Before the war the Biblical Institute organized yearly archæological expeditions to Palestine for its students at the end of their course. A house has recently been established, we believe, in Jerusalem as a centre for the work when resumed, where instructions will be given in Palestinian archæology and Semitic epigraphy.

The books published by the Pontifical Biblical Institute since its foundation number about thirty-eight, large or small. In appearance they are a credit to the Pontifical press which prints them. They seem to be admirably got up; for the most part accurate to a jot and tittle, in spite of the many foreign languages in which they are written, and of the difficulties of Oriental scripts; and also cheap. Most of them, of course, are scientific works appealing to scholars and students, but a few look to the immediate needs of the Faithful: for instance, a synoptic version of the Gospels in Polish, and a "Gospel for the Little Ones" in Italian, illustrated from Beato Angelico.

The Institute edits three periodicals: *Biblica*, *Orientalia*, and *Verbum Domini*. *Biblica* (1920) is a quarterly, containing articles, short studies, reviews, etc., and a full bibliography of contemporary Biblical literature. *Orientalia*, a supplement to *Biblica*, will appear from time to time, and is devoted to Assyriology, Arabic, Egyptology, and the like.

The first two fascicules have contained, principally, learned researches in Sumerian by Father A. Deimel: the next number will, we believe, be devoted to Egyptology. These two publications are written in English, French, German, Italian, Spanish, and Latin; but the principal articles in *Biblica* are also summarized in Latin. The third periodical published by the Institute, *Verbum Domini*, dates from the present year. It is a small monthly, and intended "for all priests" rather than for specialist students: consequently all the articles are written in plain Latin.

It will thus be seen that the Church is determined to take full advantage of the tremendous advance in all the sciences,—philology, epigraphy, archæology, comparative study of religions, etc.—which bear upon the elucidation of the Scriptures, by giving the lead in Rome itself to all questions concerning Biblical science.

E. BURROWS.

SCIENTIFIC CREDULITY.

THE "wish to believe" is responsible for many superstitions, and it operates no less in scientific matters than in religious. When the "Galley Hill" prehistoric skeleton (found in 1888 and supposed to be contemporaneous with the low Neanderthal type) was examined, the first impression, writes Professor Keith, was "one of surprise, *almost of disappointment*,"¹ because it was practically modern in all respects. Why should a scientific man be disappointed at discovering a new fact? Only because he had a theory which he wished to believe as true and the new fact seemed irreconcilable with it. It is in this spirit, we fear, that many investigators approach the problem of human descent, and it is this wish that accounts for the immense structure of scientific dogma erected upon a few very indeterminate discoveries. Professor Keith himself is one of the more cautious scientists. It was he who opposed the hasty deductions made by Professor Woodward regarding the Piltdown Skull,² which was supposed to have a simian jaw. Yet in a recent lecture at the Royal Institution he seemed disposed to hedge regard-

¹ *Ancient Types of Man*, c. iv.

² See THE MONTH, "The Men of the Old Stone Age," Nov., 1913, p. 463: "The Piltdown Skull again," May, 1917, p. 450.

ing the Piltdown relic and to claim it as a "missing link." And he does not hesitate to pronounce the Javanese remains (two molars, the top of a skull, and a thigh bone, not found together but some forty feet apart) "as a patchwork of simian and manlike features," and on that tenuous evidence to hail another "missing link." Those who do not allow their search for truth to be biased by any pet theory will be very slow to accept the genuineness of these missing links, especially as Darwinism demands not one but a whole series of minutely-differentiated gradations between man and ape. The *fact* is that not one certain specimen has yet been found.

Yet so dogmatic are the professors, and so alluring, to certain minds, is the theory that journalism is full of the assumption that our ancestors were monkeys.

On June 9th, Major Darwin said in a lecture: "When *science taught* that man had been slowly evolved from some ape-like progenitor, it gave rise to a new hope that the upward march would be continued . . ." Science, of course, teaches no such thing, though some scientists turn hypotheses into facts. History, on the other hand, teaches that man rapidly degenerated from a pair of godlike progenitors, and history so far is in possession. Here is another specimen of that pseudo-scientific journalism, which is mainly imagination. A reviewer in the *Nation* for June 4th writes:

When that old ape, our great ancestor—blessed be his memory—clambered down from the tree-tops in the primeval forest, abandoned the life where they "laughed and chattered in the flowers," gave up his diet of nuts and fruit, and took to hunting in the wolf-ape pack over the open plain, he, too, saw with his quick eyes and his dim brain a new horizon . . . not under the impulse of any idealism, but—*so the scientists now tell us*—because there came upon him a sudden distaste for nuts and fruit, and a sudden passion for raw meat.

This comes from too much reading of Mr. Wells, that eminent popularizer of modern "science." Mr. Massingham has read him too, or gone independently to the same oracles, for he writes in the *Daily Herald* (May 30th) for the benefit of our working classes in the following strain:

It is probable that our arboreal ancestor, with something of the lemur and something of the ape in him, was a timid slightly-built animal, with no power to escape contemporary carnivores except by his agility and capacity to hide himself among the leaves.

And the same fairy tale, fathered by grave-browed men, is repeated in a thousand varied forms in the literature which has emancipated itself from Christian tradition, and consequently, very often, from the guidance of reason. Scientific men who are not slaves of this theory can point out many insuperable difficulties in the way of its acceptance. Men of clear, common sense, like Mr. Chesterton, armed only with the weapon of logic, have torn it, as presented by the ultra-Darwinians, into shreds, but it still lives and thrives amongst the masses, because it leaves them comfortably free from the thought of a Creator to whom they are responsible, a Father who is also their Judge.

J. K.

THE NATIONAL CONGRESS AT PRAGUE, JULY 9—13.

OF three great Catholic Students' Congresses to take place this summer, each has a special interest. That at Ravenna, in August, to the honour of Dante, needs no advertisement to obtain a world-wide sympathy. From the point of view of this note, it suffices to recall that the Italian Federation of Catholic Students in the Universities is arranging for special celebrations, is convening foreign delegates, and is bringing them, afterwards, to Rome, where the Holy Father will receive them in special audience. It is a consolation that England will be represented there by a graduate and an undergraduate of Oxford, and perhaps by others. The Congress at Fribourg (Switzerland), in July, may have the chance of being the most completely international, because it is collected not least by the powerful Students' Federation of Holland, on territory that remained not only neutral, but positively hospitable to the gravely wounded of both groups of combatants. Besides, it is accessible, and the University of Fribourg in itself most cosmopolitan. We are again glad to know that an English delegate will be there, as representing not only Oxford, but the League of Nations, with which he is in close connection.

But a certain romance attaches, we feel, to the National Congress of Catholic Czecho-Slovak Students, to take place in Prague, July 9th—13th. This may be due, in part, to the almost fantastic charm of that city. Yet Ravenna has its own loveliness, and Fribourg . . . Anyhow, we do not dwell on that. But so superb has been, and is, the fight

of the Czechs for their faith, that we are particularly drawn to them;—a fight against violent anti-clericalism; ancient and modern nationalist schism; influx of American and other gold—in fact, if not in intention, proselytizing; against the disastrous kindness, too, of the Students' Christian Movement and the like, of which the effect on Catholic minds can only be some sort of Modernism.

Some fourteen years ago, the violent opposition to the election of a Catholic professor of theology to the position of Rector of Prague University, created a League of Catholic students there which forthwith suffered the most vigorous attacks, in speeches, journals, and even sermons: its notice-board had to be wired over, to prevent defacement. None the less, the Federation persevered, almost entirely without ecclesiastical assistance—not, assuredly, in defiance or contemptuous of it, for the present Archbishop of Prague, then a professor of theology, supported them, and some of the members of the Society of Jesus, then studying at the University, did what they could to help them. From the outset, every member of the *Liga Akademická*, as it was called, was bound to make a yearly retreat: a conference of St. Vincent de Paul, an athletic club, a bureau for legal information, a journal suited to the top classes of "secondary schools," and dealing with sociological topics, were all set going by these young laymen in those difficult years!

The war came. After it, the *Liga* found itself reduced to about 20 members! However, the capitals of Motavia and Slovakia created two new Universities; in each a Catholic group was formed; the three groups federated; two periodicals were started, one for intelligent Catholics at large, one (as before) for the top classes of schools, which had, last year, some 3,000 subscribers. Clubs in these schools were formed which were affiliated to the *Liga* and are called the S.S.S., Studentská Socialní Sdružení. The Prague League has, almost weekly, apologetic conferences and discussions, and ascetical conferences in a Catholic hostel called the Ernestinum. Our informants deplore the lack of a suitable literature such as that provided by the English C.S.G. and C.T.S. It is partly to define what they lack and what they need, and to create it, that Students' Congresses were set going: four were held last year; and this year's Congress is to be as far as possible international. Its members will be received by the Papal Nuncio and the Archbishop of Prague,

and will be given hospitality. There is to be a solemn High Mass of inauguration in the Cathedral, general and special meetings, an Opera in the National Theatre, a national Concert, and not only Prague, but other notable cities, will be visited with interpreters.

It is an infinite pity that England has even now no Students' Federation to send a representative to Prague. This is, however, not the place to deplore our reluctance to think on a Catholic scale. We rejoice at least to know that a member of an English University will go to the Prague Congress, and that a large number of representative groups of English Catholics (such as the C.S.G., the C.T.S., the Catholic Confederation) are sending special messages of congratulation and sympathy to the Czecho-Slovak Catholic students, whose endeavours are so much wider in scope than the merely academic.

We may be forgiven for adding that Campion Hall, Oxford, is sending a special letter: Edmund Campion, reconciled to the Church which, for a while, he had left, did much of his studies in Prague: Sir Philip Sidney heard him preach there; in Prague his apostolate was foreseen and "Edmund Campion, Martyr," was written above his door. He has returned to his own at Oxford: his Hall is adjacent to his College, which has re-hung his portrait in its common-room, significantly inscribed, *Edmundi Campiani Aula Collegio*—"Campion's Hall to his College." From England he sends back his affection and encouragement to Prague.

C. C. M.

II. TOPICS OF THE MONTH

Saner Counsels.

The various continental crises, in Silesia, Turkey, Greece, Palestine, have not advanced much during the past month towards their solution, and the Supreme Council, with the shadow of past failures on its meetings, seems in no hurry to risk another. Meanwhile a more reasonable attitude towards Germany is being adopted by her creditors. That nation has itself adopted the course which wisdom surely had prescribed from the first—the loyal acceptance of the conditions of defeat, in the certainty that economic laws, which are not affected by human passions or ambitions, would rule out those which were impossible. That the Treaty of Versailles embodied a narrow and

selfish policy is becoming increasingly recognized even by the victors: in the interdependent world of finance and trade you cannot beggar your neighbour without injuring yourself: and so the fantastic idea of punishing Germany as a nation, which seems to have dictated the prolongation of the blockade, is being tacitly abandoned. A conference has been going on at Wiesbaden all this last month between Herr Rathenau, German Minister "for Reconstruction," and M. Loucheur, a prominent French financier, with a view to common action in restoring the devastated regions of France. Herr Rathenau insists that Germany's honour is involved in making good what she has put her signature to, and has entered the conference with that declared principle. No more appropriate reparation could be made than that German hands should restore at Germany's cost what German hands destroyed, and we trust that nothing will prevent or check that outcome of the discussions. Perhaps France will presently see the advisability of reopening trade with Russia, and thus lay the new foundations of European peace in what has been called the "brotherhood of business."

**A New Spirit
in
Commerce.**

Hitherto international trade relations have proved a weak bond between the various States, partly because the Governments do not really represent the interests of their peoples and partly because the fallacy still obtains that, competition being a necessary stimulus to effort, we cannot have too much of it. The whole tension in the world's affairs at present is caused by the efforts of various Governments to obtain exclusive or preferential trade advantages: the shop-keeping spirit still rules their outlook: there is no longer any conception, though it was realized to some extent during the war, of co-operating and developing and sharing the world's resources on an international scale. Yet the convention of that admirable organization, the Rotary Clubs, held in Edinburgh in the middle of June, must have awakened many minds to a higher ideal even in business. A Rotary Club is formed by a number of business men, one only from any given profession or trade, who meet weekly at luncheon, with the primary view of sharing information concerning their different callings, the root-idea of their organization being that service and not self should be the motive of all industry. It is easy to combine members of the same business: as we see in the big trusts around us such combination tends to become a conspiracy against the public: but the Rotary ideal cuts across all such sectional unions, and, since the clubs are open to all nationalities—"there are no 'foreigners' amongst the Rotarians," said a speaker at Edinburgh—should do much to banish the hateful spirit of commercial greed, and the subor-

dination of all higher considerations to those of money-making that has so demoralised the world.

**Law,
Civil and
Divine.**

The trials at Leipzig of certain minor German war-criminals have resulted as might have been anticipated in light penalties or acquittals, in deference to the plea that the criminals were acting under orders. That was the justification pleaded by Neumann, who actually sank a hospital ship in the Mediterranean. It was out of its course, and a German Admiralty order of March 29, 1917, said that ships outside the prescribed course should be attacked at sight. This plea is apparently good in German civil law, and, unless it is repudiated, it will make the admission of Germany to the League of Nations difficult, if not impossible. If this principle, that any course of action, in war or out of it, which seems to make for the vital interest of the State, may rightly be ordered by the Government and obeyed with impunity by the subject, is not definitely denied and rejected, the nation which holds it—and, notice, it was taught by Hobbes before it was taught by Hegel—is not fit to consort with nations which are Christian.

At the same time, it is only fair to remember that a French officer who, in obedience to his conscience, refused in July 1902 to carry out an order to close a convent-school, was broken by an administrative decree of the French Government on the Hegelian principle—"Personal feelings must be sacrificed to military discipline, obligations of obedience being supreme for both great and small. The 'thinking bayonet' theory is inadmissible."¹ It is possible that the anti-clerical Government of the time was setting aside the public law, but we should like to see an explicit declaration in all codes that the law of God is supreme, and that conscience, really trying to obey that law, must be respected.

**Disarmament
and the
Japanese Alliance.**

Every now and then some prominent politician, as if making an important personal discovery, utters a solemn warning, generally quite unrelated to practical policy, about the folly of competitive armaments. The merest child can see that, if strength makes a nation respected, excessive strength makes it feared and prompts other nations to emulation, with the result that national resources are exhausted and the people ground down with taxation to provide against problematical dangers. The collective wisdom of the world has not yet come to realize practically how foolish is this waste, considering that greater security can be obtained by means of mutual agreement between

¹ See THE MONTH, October, 1902: *The Antidote*, Vol. II., p. 148. (C.T.S.)

sovereign States. The victors in the Great War insisted on the disarmament of their foes, but left themselves handicapped by the crushing burden of colossal armaments, far more costly than before the war—surely an untoward reward of victory. And in spite of fair words, by act and spirit they have made ineffective the one hope of the world's peace, the firm establishment and free functioning of which would have made disarmament possible and safe—a universal League of Nations. Happily common sense is reasserting itself here and in America, and there seems a mutual desire to get rid of the mammoth navies which, with the disappearance of the one avowedly aggressive power, have no ostensible *raison d'être*. The question of naval disarmament is mixed up with that of the Alliance with Japan, the renewal or abandonment of which is due this month. The lover of peace hates these partial alliances, which are tantamount to a challenge to the nations left out and limit national sovereignty and democratic government much more than would the League of all Nations. They are wholly alien to the new international spirit which the war aroused, and this particular one seems to be especially likely to keep alive the old mentality. It was under cover of the British Alliance that Japan embarked on her career of sheer imperialism and seized upon the neighbouring Kingdom of Korea with as little moral right as the pickpocket's who takes a watch. Yet Korea's independence had been formally recognized both by Great Britain and Japan. And, since the Alliance is avowedly not aimed at the United States, there seems no object in it if not to secure British support in Japan's continued exploitation of China and Siberia. Are we to maintain a mighty fleet to further the lawless ambitions of this backward Pagan power, to which the Christian ideal, to say nothing of Christian practice, seems a thing unknown?

**A Case for the
League
of Nations.**

It is to be assumed that the Dominions, now in conference with the Home Government in London, are having their say in the matter, as several of them, like Japan, are nations of the Pacific. But should not China, as a member of the League equally with Japan and the Dominions, have a right to protest against a policy which is destructive of the spirit of the League? And should not the appeal of the Koreans, victims of ruthless injustice at the hands of the Japanese, which has been addressed to the Prime Ministers in conference, have weight in determining their attitude to the renewal of the Alliance? It seems to us that those who associate with this predatory Power, without insisting on the restoration of its robberies, are sharing in its guilt. The Pacific States should look for the security they, rightly desire in a strengthened and universalized League

of Nations. Thus only can we secure disarmament, for it seems very probable that the United States will never consent to a common reduction of naval forces if this Alliance is renewed.

**"The Flag"
and Trade.**

In foreign affairs as in domestic, expenditure depends on policy. Some policies are costly, some not. What is called the Mesopotamian venture involves this country, already almost in a bankrupt condition, in a vast expenditure of money and resources. It seems to some people that it would be a pity, having once introduced a little civilization, as it is nowadays understood, into these portions of the former Turkish Empire, to let them relapse again into their contented barbarism. But if the alternative is discontented barbarism, arising out of destitution, at home, this Jellyby-like conception of duty should surely be abandoned. In like manner, what leads to their maintenance of vast fleets is, in the end, the commercial aims of the Governments who own them. If anything, therefore, is to come of the suggestion of the United States that the naval powers of the world—for the moment, Great Britain, America and Japan—should considerably reduce their naval expenditure, statesmen must determine first what their fleets are wanted for. If they are pursuing rival commercial ends, trying to steal a march on each other in the world's markets, fighting for "concessions" and exclusive rights, we see little hope of their reducing their forces; unless, indeed, their respective peoples find some means, which they have not found yet, of insisting on the saner methods of co-operation, rather than rivalry.

**The End of the
Coal Strike.**

Competition, a blind struggle between Labour and Capital at home, for as large a share as possible of a limited product has brought British industry to the verge of ruin. Looking back upon the three months strike of the miners, which has now reached its inevitable close—surrender under pressure of starvation—one fails to see any trace of sagacity, any real care for the common welfare, in the policy of the three sets of combatants—the miners, the mine-owners and the Government. One sympathizes with the men, faced by a sudden and drastic reduction of their wages, and one can admire the fidelity with which they stuck together, the comparatively well-to-do throwing in their lot with the destitute. But there was no wisdom or charity in the Government breach of contract, or in the ultimatum hurled by the owners at their workers' heads, without inviting them to previous discussion or consultation. It is this callous indifference to the interests and feelings of the workers, so common in these wage disputes, that gives colour to the *Daily*

Herald's denunciation of an organized conspiracy of Capital against Labour. We do not believe in any capitalist organization in the matter, any more than in a Bolshevik organization amongst the workers: Capital automatically reduces wages when demand decreases, but capitalists have never cared to humanize the operation by consideration for their "hands" or by making clear that profits also were decreasing in proportion, and that their labour was not being exploited. The *Daily Herald* does no service to Labour by calling a common phenomenon a conspiracy, and demanding the instant abolition of Capitalism. If it would only concentrate on what was right and possible, and leave Socialist Utopias alone, Labour would be better led. Such papers, which have their parallels on the other side, poison by their extravagance the atmosphere of conciliation and trust in which alone a settlement can be reached.

**Labour's
Mistaken
Tactics.**

How ill led Labour was in this struggle the result has shown. The miners were right in protesting against the wage-cut and the Government betrayal, but they should not have linked their demand for a living wage to a particular method of securing it. If they could get their due otherwise, they were not justified in trying to *force* either nationalization or the pool on the other parties to the dispute. Such changes as these can only be made by national legislation, in which the community has a say. After the failure of the desperate bid for the support of the railmen and transport workers on "Black Friday" (April 15th), the miners should have made terms. There is no sense in a "fight to a finish" if oneself is bound to be finished before the other fighter: there is no heroism in obstinacy, except for moral principle: there is no use in prolonging a struggle which makes you relatively weaker than your opponent, and there is no charity in waging a hopeless fight which brings misery and ruin on hosts of innocent people. The singular spectacle of one-third of the miners abstaining from voting on the final issue, whilst the rest showed more than a two-thirds majority for continuing the conflict, betokened an utter confusion of mind. Labour must now learn, first that war does not bring prosperity even to the victors—a lesson which learnt and *taught* may save the world from a future war—but rather the necessity of harder work for less profit; and, secondly, that constitutional changes should be made constitutionally. We have often pointed out that, if the majority of the working classes believed in the programme of their leaders, they, having a preponderating vote in most constituencies, would surely return Labour men to Parliament. Instead of which they return Capitalists!

**How the Stoppage
Injured all
Parties.**

No doubt the failure of industrial pressure will compel the working classes to turn to the more regular course of peaceful and constitutional action. It is to be hoped also that both the Government and the Capitalists will see the wisdom of trying to stabilize industry by treating the workers fairly and considerately, as human beings and fellow-citizens essential to the welfare of the community. The Government, to save the 68 millions necessary to continue control till August, involved the country in a loss of some hundred millions, from the expenses of mobilization, cessation of trade, increased subsidy to railways, to unemployed, etc.; the miners, to avoid a cut in wages, have thrown away some 30 millions, exhausted their funds and gone heavily into debt: the owners have lost their profits and dissipated much of their reserves;—all for the want of a little common honesty, common charity, common foresight. This foolishness should surely be prevented in future. All are now wiser, if poorer, men, as the new terms show. But until the spirit of mutual distrust is completely exorcised, and replaced by co-operation, these disputes will break out again and again.

**The
Old Spirit.**

It has not unfortunately left the breast of Sir Edward Mackay Edgar, chief partner in the banking firm of Sperling and Co. and director of seventeen companies, who looks cheerfully forward to cheaper coal in the autumn, owing to the following causes:

But if [he writes in *Sperling's Journal*] our uneconomic mines are kept resolutely closed, and if, as I believe will happen, one or two hundred thousand miners are out of a job for most of the remainder of the year, there will be formed a reserve of skilled unemployed that may again make competitive labour something of a reality in the mining industry, and so stimulate production while lowering wages. The process will not be a pleasant one, least of all for the miners, who will, however, have only themselves to thank for tolerating the myopic leadership which has landed them and the nation in the present impasse.

So this captain of industry calmly contemplates as a desirable feature of our economic system a vast "pool" of starving workers whose clamant needs will enable employers to beat down the wages of those at work by the threat of dismissal in favour of the workless. Small wonder Socialism flourishes and spreads if these are the aspirations of Capitalism. For such aspirations Christianity has the severest condemnation, for in them we see two of the sins classified in our catechisms, as "crying to Heaven

for vengeance," viz., oppression of the poor, and defrauding the worker. If a "reserve" of unemployment is necessary for the Capitalist system, then the moralist has no choice but to declare the system immoral.

**National
Thriftlessness.**

We are told that there is little money spent in luxury nowadays, and certainly the theatrical world seems in a bad way. But the old senseless waste over sport and social functions continues in the old way, unrebuked or rather encouraged by our secularist newspapers, which take care that no detail of the wanton expenditure and display of "the season" is missed by the multitude. We do not apprehend a savage uprising of the destitute such as occurred in the French Revolution—the crime of it all is that the bad example of the rich and leisured and educated is unceasingly set before the eyes of the worker as an ideal. Work thus becomes more hateful, money more desirable, pleasure an end in itself. Hence the colossal waste in drink¹ and gambling, the forms of excitement most in reach of the masses. And this at a time when all the resources of the country should be carefully husbanded and all the energy of the nation devoted to making good the waste of war. It is, we suppose, one bad result of the abandonment of life in the country. Before the excessive growth of the town populations, people sought relaxation by playing the various games themselves: now they are content to look at them played by experts, and the numbers of the population tend to sink to the C 3 grade.

**Conference
with the
Dominions.**

The evolution of that strange political entity called the British Empire is going on before our eyes, for the Imperial Conference began its sessions on June 19th. What used to be called the Colonies have entered it as self-governing nations: what used to be called the supremacy of the Imperial Parliament has gone for ever. Great Britain, with all the other Dominions combined, cannot overrule even Newfoundland, the least of them. Things cannot be settled at that Council by a majority vote, any more than they could at the War Council of the Allies. And so the problem is how this loose conglomeration of nations, which are not united by formal alliance but by mere good will, and are kept together only by community of origin, sentiment and self-interest, can in future face the world as a whole and maintain a common external policy. It is a problem which may well defy a theoretical solution and yet work itself

¹ The Drink Bill has reached the enormous figure of £450,000,000, representing for the most part pure waste; convictions for drunkenness in 1920 were thrice as numerous as in 1918.

out reasonably in practice. The main question is, of course, that of defence. Hitherto Great Britain has shaped her foreign policy without direct reference to the Dominions, and has guaranteed their protection by means of her Navy. Now that they are to have a say in foreign matters, they must naturally share more heavily in the expenses of defence. But their needs are very different: Canada, for instance, has very little use for a navy: she has little seaboard, and the Monroe Doctrine, strangely enough, benefits her as well as other American States. So it will not be easy to proportion exactly the various contributions to the defence of the Commonwealth. We trust that the Dominions, which are only "little States" in point of population, will, in the circumstances, see the advisability of calling in the League of Nations as an effective means towards the economic policing of the Seven Seas.

An Experiment in Ulster.

Another experiment in constitution manufacturing is going on nearer home. The Government have persevered in their scheme of imposing one Parliament on six counties in N.E. Ulster and another on the rest of the country, which will have nothing to say to it. Those who know the situation and long for peace in Ireland, see little hope in this arrangement. Ireland is essentially one: the desperate expedient of Partition was forced upon the Government by their promises to a faction in Ulster, whose opposition to their fellow-countrymen is based, as we Catholics know, on a wholly fictitious fear of the Catholic religion. That fear is sedulously fostered by an evil tradition: that fear was invoked by bigots even during the last election: the cruel hatred engendered by it is still keeping from their lawful employments in Belfast some thousands of Catholic workfolk.¹ We are convinced that, faced with realities, the illusions from which it springs would fade away and N.E. Ulster, where, be it remembered, Catholics form one-third of the population,² and which is said to be more Celtic than even Connaught, find its true interest in union with the rest of Ireland. Meanwhile, the Southern Parliament, representing officially the remaining 26 counties, has paid no heed to the Lord Lieutenant's summons, but meets and functions as best it can on its own account. There is clearly no permanency in such a bizarre situation, and therefore all the more hope that the eleventh-hour efforts at peace going on at the moment will succeed.

¹ The constituencies under proportional representation were so arranged, especially in Belfast, that the Catholic vote was deprived of its due influence.

² It is a sad commentary on the possibilities arising out of the unfair and unprotected condition of the Catholics in the Ulster Parliament area that they have been urged by Episcopal order to form defence associations.

**The Pope
and the King
for Peace.**

Both the head of the Church and the head of the State have pleaded that an end be made to the present desperate struggle. The Pope, on May 22nd, spoke in guarded language of "the subjection of Ireland to the indignity of devastation and slaughter" because "neither has sufficient consideration been given to the desires of nations nor have the fruits of peace, which people promised to themselves, been reaped." Therefore, he pleads for a truce and a conference amongst Irish leaders, who should then present their conclusions to England.

For indeed we do not perceive how this bitter strife can profit either of the parties when property and homes are being ruthlessly and disgracefully laid waste, when villages and farmsteads are being set aflame, when neither sacred places nor sacred persons are spared, when on both sides a war resulting in the death of unarmed people, even of women and children, is carried on.

The Pope's appeal had alas! no apparent effect, for there cannot be a truce unless both parties agree. But the King's, made just a month later, at the opening of the Ulster Parliament, seems likely to be fruitful, for his Majesty, of course, says what the Cabinet has in mind¹ to do. Sure enough, shortly after the expression of his hope that his "coming to Ireland may prove to be the first step towards an end of strife amongst her people, whatever their race or creed," the Premier issued his invitation to the Irish leaders to join him in London for an unconditional consultation "to explore to the utmost the possibility of a settlement." If only in that conference there is a frank facing of facts, a real desire for justice and peace, and an honest atmosphere of good will, the end of Ireland's tragedy may be at hand.

**The Roots
of
the Question.**

One of the salient facts of the question, which the Government's own Home Rule Act has put beyond further discussion, is Ireland's separate nationality. Another, of which the same Act contemplates the ultimate political expression, is Ireland's substantial unity. What has to be settled is—to what extent do these facts affect the relations of ruler and ruled hitherto obtaining between England and Ireland. Theoretically—and this is the Sinn Féin position—a nation is essentially autocratic and autonomous. If it is not its own end and governed by itself in its own interests, but governed by another, primarily in

¹ Mr. Chamberlain expressly claimed Cabinet responsibility for what the King said on that occasion but the sentiments and wording may well, of course, have originated with his Majesty.

the interests of that other, then either it is not a nation or it is being deprived of something that is its due. It does not lose its autonomy by freely joining with another nation or nations to form a larger State. That is the condition of the British Commonwealth, aptly expressed by the King when he spoke of Irishmen "working in loyal co-operation with the *free* communities on which the British Empire is based." If those communities were forced to remain within the Empire, they could not be considered to have attained the status of nations. Thus, as some politicians have recognized, "Dominion Home Rule" really means independence, voluntarily limited by combination with other States in the same polity.

In face of this demand for self-determination, in which in one sense or another all Irish folk are agreed, England, as Lord Dunraven points out in a powerful letter to *The Times*,¹ urges the plea of self-preservation. Mr. Churchill expressed it crudely at Manchester a little while ago, when he said that the details of any possible Irish settlement must be governed "by what the vital interests of this country will allow." And other politicians have always conditioned their recognition—it has never proceeded to a concrete offer—of Ireland's right to self-determination by adding "within the Empire." Supposing Ireland's adhesion to the Empire is really necessary for this country's existence or vital security, we can readily understand her unwillingness to commit hari-kari by relaxing her grasp upon the sister nation. Nor do we think any responsible leader in Ireland would contemplate a severance which, like that of the Siamese twins, might result in the injury or death of both. Still, those are the two opposed principles which our statesmen have to reconcile. The attitude of the Lord Chancellor, whose hard and hopeless speech on June 21st did much to spoil the after-effect of the King's, will not help the solution. His opposition to self-determination was based not on security, but on economics: fiscal autonomy would be bad for English trade! Therefore let Ireland continue in chains!

The English Bible.

A discussion has arisen in *The Tablet* regarding the advisability of the Church in England discarding the Douay Version of the Scriptures and adopting in its stead the Protestant translation, known as the Authorised Version, with such corrections as are required by accuracy and orthodoxy. Those who advocate this startling course do so on two main grounds: (1) the superlative literary excellence of the A.V., and (2) the aid to conversion thus afforded by having a Bible practically

¹ June 25th.

identical with that of the Protestants. But it may be questioned, with all deference to the eminent persons advocating this change, whether these advantages would outweigh the disturbance amongst Catholics caused thereby. We may grant the literary superiority of the A.V., although it is confined to those sections of the Bible which are literary in the secular order—the narratives, the prophecies, the poems. But the main desideratum in a translation is accuracy, and in the New Testament, where the scope for literary graces is much less, the Douay (Rheims) Version is more accurate than the A.V. It is really use and wont, mere traditional acquaintance, not love for its musical cadences, that would make one prefer the A.V. of St. Paul to our current translation.

And it may be doubted whether nowadays the non-Catholic English are acquainted with their Bible to the extent that they would miss it sorely on conversion.¹ The few of them that go to Church no doubt hear it read and quoted; certain devout persons may have a practice of reading it privately or at their family worship; it enters unrecognized into the forms of literary speech; but whether, with the spread of secular education and the general ignoring of the supernatural characteristic of our modern times, it forms any longer the religious pabulum of the English-speaking race, seems very disputable. We have met some converts who regretted the change to the Douay, but very many more to whom it made absolutely no difference. No doubt, more will be heard of the suggestion at the Cambridge Bible Congress of July 16th—19th, the official Handbook to which² embodies a very interesting programme of lectures and functions, with an account of the many Catholic interests of Cambridge.

THE EDITOR.

¹ See startling evidence to that effect as regards the rising generation in "Religious Knowledge: a Narrative and a Moral" in the current *Hibbert Journal*.

² Obtainable (1s. net) with tickets (5s. and 10s. 6d.) at Catholic Missionary Society, Brondesbury Park, N.W. 6. The C.T.S., 123, Victoria Street, S.W. 1. The Catholic Evidence Guild, Westminster, S.W. 1. The Catholic Social Guild, Oxford. The Library, Bexhill-on-Sea. The Book Stall, Westminster Cathedral, and Messrs. Heffer and Son, Cambridge.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

CATHOLIC DOCTRINE AND PRACTICE.

Bible, Its Function in the Church [J. Keating, S.J., in *Month*, July, 1921, p. 1].

Psychology, Some New Ways in [C. P. Bruehel in *Ecclesiastical Review*, June, 1921, p. 640].

Religion,—Man-made or God-given [T. Slater, S.J., in *Irish Ecclesiastical Record*, June, 1921, p. 561].

Transformism: the state of the question to-day [P. Teilhard de Chardin in *Etudes*, June 5—20, 1921, p. 524].

CATHOLIC DEFENCE.

Anglicanism is not Catholicism [Mgr. Moyes in *Tablet*, June 18, 1921, p. 777].

Augustine, St., and Confession [P. Galtier in *Revue Pratique d'Apologetique*, June 1, 1921, p. 212].

Divorce Campaign, what underlies it [A. Mott in *Universe*, June 9, 1921, p. 13].

Protestantism the foe to popular liberty [J. Husslein in *America*, May 28, 1921, p. 76, 125].

POINTS OF CATHOLIC INTEREST.

Action Populaire, Its ante- and post-war activities [P. M. Dunne, S.J., in *America*, May 28, 1921, p. 142].

Bellarmino, Estimate of Card. [J. C. Reville, S.J., in *America*, June 4, 1921, p. 149].

Blood Prodigies [H. Thurston, S.J., in *Studies*, June, 1921, p. 260].

Bolshevism, A Christian account of [L. McKenna, S.J., in *Studies*, June, 1921, p. 218].

Ireland and International Law: a plea for American recognition of Independence [J. A. Ryan in *Studies*, June, 1921, p. 205].

Jugo-Slavia, Catholicism in [V. Bucaille in *Revue des Jeunes*, June 10, 1921, p. 585; E. Yuric in *Month*, July, 1921, p. 38].

People, The Sovereignty of the [A. O'Rahilly in *Studies*, June, 1921, p. 277].

Writer's Week, A Catholic [S. J. Brown in *Month*, July, 1921, p. 57; M. Barge in *Revue des Jeunes*, June 25, 1921, p. 681].

Zionism: a wrong ideal wrongly pursued [*Tablet*, June 18, 1921, p. 776].

REVIEWS

I—THE ANGLO-CATHOLICS¹

THE Dean of St. Paul's the other day was reported to have said that other non-Catholic parties engaged in the present reunion movement might have enduring effects in the country, but that of one of these sections, the "Anglo-Catholics," it might be confidently asserted that it would very soon indeed be dropped and forgotten. The Dean is somewhat too voluble to be always wise, and herein we think he fails in wisdom: it is just this "Anglo-Catholic" section which has a more hopeful outlook than the rest. We do not indeed feel that it will endure the precise form it takes just now. But it represents a very vigorous development of what used to be called the Oxford Movement; it stands for a revival of attraction to the Catholic Church, and so draws vitality from a source which has always been able to communicate it. And there are distinct signs of this in the phase through which the movement is passing. The present reviewer is one of those who can remember it in its early stages, and so can estimate the degrees of its advance since those far-off days. This is admirably exhibited in the exhaustive Report before us. Our readers will recall the account of the Congress which appeared in our August number from the pen of Mr. Britten. We, too, were particularly struck by its concluding service at St. Saviour's, Southwark. The overflowing crowds, who could not get admission to the building itself, congregated in the churchyard close up to the windows, enthusiastically singing hymns to Our Lady. Fifty years ago that would have been well above the high-water point of "Anglo-Catholic" practices, and would never have occurred, at all events, in an ancient London church. For the crowd, thus assembled, were joining in a hymn with which they seemed thoroughly familiar. Moreover, as the Report bears witness, there seems quite a new spirit in the way the various speakers at the Congress referred to Rome. Their minds were confused, indeed, as to the character of Catholic truth on some points, particularly as to the character of the Church, but much less so than they would have been half

¹ *Report of the First Anglo-Catholic Congress, London, 1920.* With Preface by the Rev. Darwell Stone. London: S.P.C.K. Pp. 207. Price, 8s. 6d. net.

a century ago; which leads us to hope that, after another interval of time, they will have learned to understand us better and see the logical necessity of joining us. However, it is not the gradual approach to a better understanding between "Anglo-Catholicism" and Rome which is especially noticeable in this Report, but the display of sympathy and cordiality towards that Body from which, under Tudor tyranny, they were driven forth, and to which in God's providence they seem to be returning. As a record of that welcome change the Report is worth preserving.

2—A SELECTION FROM THE POEMS OF GIOSUÈ CARDUCCI¹

CARDUCCI was a pagan of the Italian Revolution. In the history of literature his name may live as that of one who laboured to bring Italian style back to Classic form, measure and restraint. But the reform was confined to this, and the general instinct is sound which sees in Carducci a singer of Revolt and the lyric champion of moral anarchy. The notorious "Hymn to Satan," which is the work his name immediately suggests, is not as pious people often imagine, a piece of devil-worship, written for secret and unhallowed rites. It is something far more dangerous and seductive. It is the unqualified glorification of passion. "The Satan of Carducci," says a competent and sympathetic critic, "is whatever derides convention and rejects tradition. It is the sparkle in the eye, the lilt in the blood; it is youth and a new age; it is the expansion of experience; it is a return to nature and an acceptance of all rude and primitive instincts." Just so, and we know exactly where we are. Every such return to nature, so foolishly called a renaissance, must always be an apostasy from the Faith which has incorporated for us the mind of Greece and the majesty of Roman order and law. The modern world needs indeed to be born again, but of a very different spirit from the frantic and fanatical irreligion of a Carducci or of a Swinburne, his English blood-brother. *Antiquam exquirite Matrem.*

Miss Tribe's versions just published by Messrs. Longmans will be helpful to those whose knowledge of Italian is too slight to face the difficult original. Most readers will prob-

¹ Translated by Emily A. Tribe. London: Longmans. Pp. lxxxii. 154 Price, 14s. net.

ably agree that it is almost impossible to transfer Carducci's poetic quality into English. Swinburne might have succeeded, for whatever his poverty of thought he was a consummate master of music and lord of language.

3—THE OCTOCENTENARY OF READING ABBEY, 1121—1921¹

THE feelings uppermost in the mind of a Catholic, when reflecting on the centenary of some great church or abbey, are those of veneration for the years and years of concerted prayer, of which it has been the shrine, and of religious awe aroused by the rites, holy beyond words, which have there been celebrated during past ages. In a non-Catholic such thoughts will be, if not wholly absent, at all events by comparison weak and evanescent. Dr. Hurry is a lover of the past, exceptionally conciliatory, kind, *croyant*; but still to us his lament for Reading Abbey must for the above reason seem rather like acting Hamlet, without the Prince of Denmark.

This being said, let us hasten to add that there is not a word calculated to offend, and very much that should gratify the Catholic mind. The story of the foundation is well described. So, too, is the martyrdom of the last Abbot, Blessed John Cook (Farringdon). There are episodes like the trial by combat between Henry of Essex and Robert of Montford, which even a boy would read with pleasure; and the pictures, which reproduce these and other scenes will be deservedly popular, even though they may look as if they had been inspired by some local pageant. More distinguished is the chapter on the song *Sumer is icumen*, in which is "one of the earliest examples of English secular music, and reflects glory on the English school of music in the thirteenth century." This is perhaps the most commendable chapter in the book, though Dr. Hurry's knowledge of Latin hymnology is clearly somewhat to seek. He does not pose as an authority on history or give definite references for his statements; but still he lets us see that the historical apparatus he has employed has been quite satisfactory. The publisher, too, has spared no pains to produce a book for a reasonable price, which shall afford pleasure to the eye and recreation as well as information to the mind.

¹ By J. B. Hurry, M.A., M.D. Ten illustrations. London: Elliot Stock. Pp. 92. Price, 10s. 6d.

4—A GREAT CATHOLIC NOBLE¹

THE long-delayed biography of Lord Bute could hardly have been entrusted to one more competent than his friend, fellow-convert and fellow-Scotsman, Abbot Sir David Hunter Blair. It was indeed fitting that some literary memorial of that most honourable and munificent life should be given to the world. The world is quick to forget even the greatest and most prominent, and the life of Lord Bute was as retired as was humanly possible to one of his high rank and immense wealth. To the general public, indeed, he would have been almost unknown but for the fury of British bigotry aroused by his conversion and the association of his name with Disraeli's famous novel. It is well that the world should learn something more of a man remarkable for gifts of intellect and character, a scholar and historian, but above all, a deeply religious man and a great Christian noble. All this Abbot Hunter Blair brings out with excellent judgment and skill. We watch with sympathy the lonely child "without father or mother, brothers or sisters," growing into the very unconventional public schoolboy and undergraduate, frankly but not priggishly contemptuous of the life of "sport," yet ready to take his part—a very original one—in a fancy dress ball or a "rag." But his real interests were in poetry and romance (he won a prize poem at Harrow for some verses, not without power, on the Black Prince) in history, above all, in religion. All this, his pilgrimages to the Holy Land and his quiet observation of what he saw in the East, especially the contrast between the Greek Schism and Latin Christianity, were the real causes of his conversion, not as the biographer triumphantly proves, any proselytizing zeal of Jesuits or Monsignori. Disraeli's Popish Plot was the figment of his imagination in which the young nobleman must perforce suffer an Oriental change. But we may forgive the author of *Lothair* for his inimitable satire of Victorian Society. Lord Bute himself has described how at the marriage of the Duke of Norfolk in the London Oratory, the old Jew, "who was in the front row next to Princess Louise, sat throughout the function wrapped in his long, drab overcoat and gazing at the altar with Sphinx-like immobility. He told me at the

¹ *John Patrick Third Marquess of Bute, K.T.* A Memoir by the Right Rev. Sir David Hunter Blair, Bt., O.S.B. London: John Murray. 18s. net.

reception afterwards that he had thought the music (which at Norfolk's express wish was plain-chant throughout), 'strangely impressive.'" One would like to know the real impressions of that man of mystery. His interest in those old Catholic families was sincere enough, and he could extend to them a certain romantic sympathy, provided always they remained politically impotent. Lord Bute could never be of the political importance Disraeli might have feared. He was constitutionally averse to public life, incapable indeed of its intrigue and compromise, and he was never drawn into it except by the necessary activities of a great landowner, or as a scholar interested in the Universities of St. Andrews and Glasgow or the new University College at Cardiff. Of his studies and pursuits, his researches in history and philology, his great translation of the Breviary, his delight in building, as he still added to his great houses in splendid provision for younger sons, his vine-growing, and the rest, all this must be read in Abbot Hunter Blair's interesting pages. He has worthily fulfilled the wishes of Lord Bute's family and surviving friends.

5—THE ENGLISH DOMINICANS¹

THIS present year is the seven hundredth anniversary of the coming of the Dominicans to England, and no more suitable commemoration could have been found of the apostolic labours of so many generations of the great Order of Preachers than this admirably lucid narrative of its undertakings from the pen of their Very Reverend Father Provincial. The book is mainly historical, and only indirectly apologetic or expository, but we are inclined to think that with a picturesque story to tell this method of approach is by on means the least effective. In the chapter called "The Foundations," Father Bede Jarrett describes to us how the little band of friars coming as strangers into a far-off land won the favour and support of the great Cardinal Stephen Langton, and how they rapidly attracted recruits and established themselves in all the great centres of intellectual activity. Then we pass to "The Priory," under which heading an account is given of what may be styled the religious and domestic life of the Brethren. A plan and sundry other

¹ By Bede Jarrett, O.P. London: Burns, Oates and Washbourne. Pp. 236. Price, 18s. net. 1921.

illustrations scattered through the volume help to make the verbal descriptions more life-like and intelligible. The third chapter deals with "The Studies," and the fourth bears the title "At Oxford." For a learned Order like the Dominicans it is clear that this aspect of their activities reveals the very *raison d'être* of their existence. It would have been pardonable if the writer at this stage had grown somewhat dry and abstract, but Father Jarrett still confines himself almost entirely to the narration of facts. The conflicts and disputes which awaited the new Order at Oxford, as well as at Paris and Bologna, effectually prevent the details from becoming monotonous. Under the heading "The Preachers," we have an account not merely of the labours of the friars in their apostolic missions, but also of their very considerable activities in every branch of literature. We do not find ourselves quite so much in sympathy with the next section, "Royal Confessors." Though Father Jarrett writes always very frankly, and does not blink the fact that there were sometimes abuses, still we are inclined to think that the effects of the high degree of royal patronage which they enjoyed under the Plantagenets was not very beneficial to the religious life of those so favoured. There is on record a long and not very edifying story of the miraculous oil of St. Thomas of Canterbury. The reader, if we mistake not, will fail to find any reference to it here, but the tale is told in a letter of Pope John XXII., which is summarized in Mr. Bliss's *Papal Letters* (ii. p. 436), and is printed in full by L. Wickham Legg in his *Coronation Records*. It is difficult to believe that Friar Nicholas of Wisbeach, the probable culprit in this case, was not playing off a rather gross deception upon the impressionable young King Edward II., who trusted the Friars Preachers so completely and to whom they owed so much. As our author makes clear in the next chapter, he thinks well of the general level of observance among the Black Friars, and we agree that the shadows ought not to deepen without very clear and positive testimony, but the evidence of the wills, when fairly considered, seems to us to show that by the beginning of the sixteenth century all the Orders of friars had lost something of the popular veneration they once enjoyed, and that the time had come when some sort of religious revival was needed. That Providence, by the cruel ordeal of persecution, supplied from outside the stimulus required for a thorough renewal of spirit, the last

three chapters of the book overwhelmingly demonstrate. There are sundry points of detail in these interesting pages against which we should be disposed to raise an objection or upon which we should like more evidence, but the general impression left by the book is entirely favourable. Father Jarrett does not tax our credulity by introducing legends into his pages like that of Blessed Euphemia, "the daughter of Edward III." Our one serious criticism is that the index is inadequate.

SHORT NOTICES.

THEOLOGICAL.

THAT great work of piety, in its original and derived senses, the translation by the English Dominicans of the entire *Summa* of St. Thomas, is nearing its close. Of the twenty volumes of which it is composed, thirteen are now ready, some indeed in a second revised edition, and the rest are in hand. The last to reach us is the treatise on Temperance—**Second Part of Second Part, qq. 141—170** (Burns, Oates and Washbourne: 12s. net)—wherein all that relates to self-control, whether of body and mind, is discussed with the clarity and fullness characteristic of the Saint.

APOLOGETIC.

Considerable interest attaches to **Rebuilding a Lost Faith** (Burns, Oates and Washbourne: 10s. net), by an "American Agnostic," who started his career as a candidate for the Congregational ministry, but found that his studies and experiences at the Seminary led him to mere rationalism, of which he remained an ardent advocate for forty years, until converted on occasion of the war to the Catholic Faith. He does not take us in any detail in pilgrimage with him through that spiritual desert, but describes at considerable length "the awakening" and what followed. Incidentally he shows how one by one the old illusions and misapprehensions and ignorance about Catholicism which are the chief barrier to acceptance of the faith were broken down, and, although the road has been often similarly traversed and described, this particular traveller brings with him such freshness of insight and such width of reading that his record is really valuable. The book will be especially profitable to our Catholic Evidence lecturers, for it brings together in handy compass much valuable testimony to the truth, in many cases from its bitterest opponents.

DEVOTIONAL.

No one can read the treatise composed by Mgr. de Gibergues, called **The Mass and the Christian Life** (Sands: 3s. 6d. net), without an increase of practical devotion towards the central mystery of our Faith and the chief means of our salvation. Devotion to the Mass is the index of our spiritual state. The contrast between what in God's in-

tention it is meant to do for the individual soul, and what through man's neglect it often fails to do, is strikingly brought out by the Bishop, and should prove a reproach and a stimulus to the careless Christian.

The collection of children's retreats in preparation for their solemn First Communion by Canon J. Vaudon, and called *L'Agneau de Dieu* (Téqui: 3.50 fr.), has reached a third edition since we reviewed it four years ago. Another similar volume by the Abbé H. Morice, called *Retraite d'Enfants* (Téqui: 5.00 fr.), is in its second, showing how the French Church has accommodated herself to the legislation of Pius X., and has made what was formerly the day of First Communion an occasion for a formal profession of faith following on a fuller instruction. Holy Communion is thus not only the privilege of much earlier years, but is divested of that ceremonious formality which tended to obscure its real meaning.

It is children of a larger growth—*Futurs Epoux* (Téqui: 5.00 fr.), who were addressed by the Abbé C. Grimaud in a book with that title. The Abbé caters for the age between 17 and 25, seeing no reason in the nature of things or in the circumstances of life why there should be any sowing of wild oats, and giving valuable directions to prevent the appearance of any such evil and unnecessary crop. When the young man has a true ideal of liberty, its safeguards and its enemies, he then can form a better notion of the qualities he desires in his future wife. Here he will find principles clearly stated, and consequences logically deduced for his guidance.

In *Du Collège au Mariage* (Lethielleux: 7.00 fr.), M. l'Abbé G. Cerceau has extracted from the works of Louis Veuillot a series of counsels covering the same period of life and directed to the same end. In unison with this voice from the dead is the long and eloquent introduction contributed by Mgr. Tissier, Bishop of Châlons, one of the great names of the war.

BIOGRAPHICAL.

The story of the religious development of Pierre van der Meer de Walcheren, translated by himself from the Dutch and introduced by the late Léon Bloy, the French Catholic littérateur, under the title, *Journal d'un Converti* (Téqui: 5.00 fr.), is worthy in many respects to be ranked with the famous *Récit d'une Sœur*. For its subject is a poet, a singularly sensitive soul whom the terrible emptiness of a universe without God practically frightened into belief, and who found in the Faith an inexhaustible treasure of peace and confidence. His longings, his aspirations, his disappointments, his visitations of despair, were not due to outward circumstances, for he had made an exceptionally happy marriage, but to the simple need of the human spirit, when not blinded by human lusts and ignorances, for its Creator. All this is detailed in his diary with a psychological acumen and power of expression which will make the book, now in its second edition, a classic amongst conversion-narratives.

A Life's Oblation (Burns, Oates and Washbourne: 6s. net), translated from the French by Mrs. Leggatt, tells the story of a self-sacrificing French nurse, Geneviève Hennet de Goutel, who died of typhus in Roumania in the last year of the war. She had served all through with conspicuous devotion under the most trying conditions, and, al-

though accustomed to a life of ease and cultured refinement, and an artist of considerable merit, had so far disciplined her aspirations that she rose very readily to the heights of self-immolation which the service of God and country demanded. A two years' lapse from faith, due seemingly to indiscriminate reading, was amply atoned for by the zeal with which she afterwards threw herself into social work, culminating in her career in the war-hospitals and her heroic death.

The Germans on some charge or other did Père Delehayé, the Bollandist, the honour of imprisoning him during their occupation of Brussels. True to his *métier*, the captive occupied his abundant leisure in writing a Saint's life, and naturally he chose that of his fellow-Belgian and fellow-Jesuit, **S. Jean Berchmans** (Gabalda: 3.50 fr.), whose tercentenary the youth of Belgium will celebrate next month. Père Delehayé does not appear to have had that event in view, but those who read his sketch, written *ex abundantia* yet without any bibliographical resources, considered that it would suit the occasion admirably. Some other hand has revised it with a view to supplying what the imprisoned author could not provide, and it has been placed in the celebrated series, "Les Saints." No one could be more fitted than Père Delehayé to write this particular life, the simple record of a career made saintly by little things greatly done, and, although published only in March, it is already in its third edition.

PHILOSOPHICAL.

The profoundly religious mind of Leibnitz will always appeal to the sympathy of the Catholic theologian and philosopher. *Utinam noster fuisset!* Some of our readers will remember the work in which Dr. Charles Russell, of Maynooth, expounded and criticized the system of the illustrious German thinker. Father Bernard Jansen, S.J., has recently published a study of Leibnitz's theory of knowledge, **Leibniz Erkenntnistheoretischer Realist** (Simion, Berlin). With some reservations he acclaims Leibnitz as the modern philosopher who stands nearest to Aristotelian and Scholastic thought. This is true of his teaching in general, and of that critical philosophy which forms the immediate subject-matter of Father Jansen's investigation.

HISTORICAL.

In a series of twelve brightly-written twopenny pamphlets, which can also be obtained in volume form (C.T.S.: 3s. 6d.), certain Fathers of this Province have presented a conspectus of the history of **The English Dominicans, 1221—1921**, *i.e.*, from their first landing in this island to the present day. The Provincial, Father Bede Jarrett, aptly leads off with *The Foundation*, which explains the object of St. Dominic's Order of Preachers, an object which led them naturally to settle first at the University of Oxford. Father Jarrett also (No. V.) expounds their ascetical ideal, which is based upon the rule of St. Augustine, and traces (in No. VIII.) the unhappy collapse of the Reformation and the beginning of the restoration under Charles II. and James II. Father Walter Gumbley has also three pamphlets to his credit, wherein he describes the influence of the English Dominicans in public life and in theological development, and their methods and success in the main work of their lives—preaching. Father Hugh Pope, in expounding the

place of the Bible in the Dominican course of studies, speaks himself as a master. In the Dominicans "in Literature" Father Edwin Essex casts a wide net, including in his survey all writers, theologians, philosophers, Biblical scholars and historians. Father Robert Bracey treats of the "Period of Eclipse" the labours of the few Dominican missionaries in England during the century and a half between the Revolution and Catholic Emancipation. The happier task of describing *Their Second Spring*, a brief account of the revival of the Order in England and its manifold activities, is given by Father Raymund Devas. Sister Mary Benvenuta, O.P., who writes very learnedly and at length about the English Dominican nuns, claims that, though other Orders have extended their rule to women as a sort of afterthought, St. Dominic's nuns, the Second Order, that is, actually preceded the friars in time of institution, and have always been an integral part of the Order. Finally, Father Fabian Dix writes of the Third Order, the Tertiaries, giving much interesting information about the origin of these lay-congregations that attached themselves from the first to the Franciscans and Dominicans, and the spirit which influences them.

From the nature of the case, there is a certain amount of repetition in this collection of monographs by different hands, but the effect of the approach to the same subject from different aspects makes the resultant impression the more vivid.

MISCELLANEOUS.

The historical sketch written by the late Father Charles, S.J., a missionary in North Africa, and called *Les Jésuites dans les États Barbaresques: Algérie et Maroc* (Lethielleux: 3.00 fr.), is not concerned with modern missions but with the efforts of the early Society, from 1500 for a hundred years onwards, to evangelize those sultry and barren shores. One of the oddest effects of their zeal at the end of this period was the conversion and admission into the Society of a Sultan of Morocco, who laboured successfully afterwards as a priest amongst his former subjects. The record is one to arouse and stimulate that sadly-neglected virtue, zeal for the Faith.

It is not often that the general reader finds a book-catalogue interesting, but the exception will occur when he handles the *Bibliotheca Chemico-Mathematica* which Messrs. Henry Sotheran and Co. have issued in two volumes. For, in addition to very many well-executed plates representing rare title-pages and the early stages of important inventions, the compilers, H.Z. and H.C.S., have annotated many of the titles with short accounts of the value of the work or the career of the author. The remarks on Galileo's "Dialogo," however, show that the compilers are not abreast of modern knowledge on that topic.

The occasion of the sixth centenary of Dante's death naturally gives rise to many monographs on his life and writings. No poet has been so misunderstood by commentators outside the Catholic tradition, for that tradition is not to be known except by those who have lived in it, however otherwise gifted and learned this commentator may be. Miss Marianne Kavanagh, whose little treatise, *Dante's Mystic Love* (Sands and Co.: 4s. 6d. net) interprets the *Vita Nuova*, the *Odes*, and other writings as dealing with a spiritual affection, possesses the initial advantage as a critic of believing as Dante did, but, added to this, she has a competent knowledge of mystical theology which enables her to

make good her point that the "Beatrice" of the poet's rapture was not a creature of flesh and blood, however perfectly endowed by nature, but a spiritual passion, excited by some manifestation of or method of approach to, the Creator Himself. Of course, she does not deny the existence of an historical Beatrice, but she was merely a "shadow-woman," behind whom the poet developed his raptures.

Père A. D. Sertillanges has written a very stimulating book on how to use one's brains to the best advantage, which he calls *La Vie Intellectuelle: son esprit, ses conditions ses methodes* (Revue des Jeunes: 3.00 fr.). The work is much needed, for if the bulk of mankind treated their bodies as they do their minds the world would be full of diseased and moribund monstrosities. The learned Dominican addresses himself primarily to those who have brains, to the "intellectuals," on whom in virtue of their superior equipment rests the leadership of the race. His book will therefore be especially valuable to educators, who have to train the minds of others, and to develop intellectual strength wherever found. He states that his work is but an expansion of an *opusculum* of St. Thomas—*Sixteen Precepts to acquire the Treasure of Learning*—but he has the ripe harvest of his own observation and the accumulated experience of the intervening centuries to embellish the subject. The treatise is not only profound and illuminative but detailed and practical.

Yet more detailed because concerned with only one aspect of intellectual life, that of conveying knowledge is Father Francis P. Donnelly's *The Art of Interesting: its theory and practice* (Harding and More: 9s.). Father Donnelly's proposition is that in conveying thought from mind to mind, whether by speech or writing, the more attention is aroused the quicker the communication. Hence he devotes himself to showing, using plenty of modern instances, the various devices by which interest is awakened and the various faults by which it is dulled. He has written, in fact, a treatise on rhetoric, but his treatment frees it from all formality, and illustrates aptly enough his theme.

MINOR PUBLICATIONS.

A Queen's College Miscellany (Holywell Press: Oxford) would not, I think, call itself a minor publication, although it is full of the work of minor poets, now or recently connected with the College, who do not disdain to write melodious and fanciful prose as well.

Father Page, S.J., has compiled a *Practical Guide for Servers at High Mass and the Services of Holy Week* (B.O. and W.: 1s. net), as a companion booklet to that which deals with Low Mass and Benediction: the new book is well-calculated to lesson the labours of the M.C., and even to help that omniscient functionary himself.

The drilling and equipping of native troops is a work which civilized Governments should undertake with reluctance under pressure of necessity and drop as soon as may be, but the same cannot be said of organising the blacks for medical service. In *The African Native Medical Corps in the East African Campaign* (R. Clay: London), compiled by Major Keane and Captain Tomblings, respectively Commandant and Adjutant of the Corps, we have an interesting account of what was done in this matter during the war.

Another kind of warfare is envisaged in a letter addressed to a Missionary in China by the Very Rev. General of the Society of Jesus on *The Choice and Formation of a Native Clergy in the Foreign Missions*

(Kenedy: New York). His Paternity gives very interesting historical details about the Far Eastern missions in his letter, which is mainly devoted to the desirability and means of increasing the proportion of native priests in those foreign lands. As it is, one is surprised to learn that in the Asian missions as a whole 57 per cent. of the clergy are natives. But the proportion is a good deal less in the Chinese Missions. After all, although the centre of the Faith is in Europe, it sprang from Asia, and we should probably call, in our superior Western way, its first promoters "natives." It is the natural thing that native missionaries should best understand and teach most easily their own countrymen.

That most excellent organization for comforting and sustaining the missionary exile, **The Catholic Women's Missionary League** (37, Morpeth Mansions, London, S.W. 1), has an encouraging tale of progress to record in its Annual Report. It is a work of genuine Apostolic Charity, which should stir emulation in all who have leisure and goodwill.

The Annual Report of the Catholic Reading Guild, the headquarters of which are at Red Lion Passage, Holborn, also tells of a great work effectively if unobtrusively done. Nearly 400 non-Catholics make use of the excellent stock of books at the Central Library, and 50 branches throughout the provinces are kept supplied. The work is increasing and there is room for about 10,000 more volumes to add to the 15,000 already on the shelves or in circulation. Donations in money or literature are always welcome.

The Thirteenth Annual Report of the C.W.L. (for 1920) is a voluminous document of some 80 pages, chronicling a vast amount of activity all over the country. The influence of the League is bound to increase with the growth of woman's political power, and all public-spirited Catholics should give it their active support.

In recent numbers of **The Catholic Mind** (April 22nd, May 8th, May 22nd) Ireland figures largely, showing in what sense its settlement is of international interest. In *Ireland To Day: America in 76*, Bishop Turner, of Buffalo, contends that the true parallel between American and Irish uprisings consists, not in the secession movement of the fifties, but in the original Revolution itself. Other arresting topics are *The Church and the Italian Renaissance*, by T. O'Hagan; *The Catholic Press*, by J. C. Reville, S.J.; *What Great Scientists Say*—about the relations of Science and Religion; and *Practical Patriotism*.

We have received, as a *tirage à part* from an American Catholic periodical, a long and very hostile appreciation of Mr. Belloc's *Europe and the Faith*. That brilliant work we characterized last December as a "sketch" presenting, without elaboration of detail and in vivid impressionist fashion, a series of conclusions regarding the rôle of the Church in European history. The American critic treats Mr. Belloc's somewhat slap-dash methods with great seriousness, and furnishes corrections of many points of more or less importance which, had Mr. Belloc meant to write a history for students, would doubtless have been found considerably qualified. Other corrections are rather captious and err as much in meticulousness as their subject does in over-generalization. We trust, however, that this criticism may have the effect of inducing Mr. Belloc to expand his effort and give more abundant reasons for the faith that is in him.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

AMERICA PRESS, New York.

The Catholic Mind. Vol. XIX. No. 10.

FROM THE AUTHOR.

The Relations of the Anglican Churches with the Eastern Orthodox. By the Rev. J. A. Douglas. Pp. 198.

AVE MARIA PRESS, Indiana.

A Woman of the Bentivoglios. By G. F. Powers. Pp. 79.

BROWNE & NOLAN, Dublin.

St. Bernard's Sermons. Vol. I. Pp. xvi. 456. Price, 10s. net.

BURNS, OATES & WASHBOURNE, London.

The English Dominicans. By Bede Jarrett, O.P. Pp. xi. 236. Price, 18s. net. *Rebuilding a Lost Faith*. By an American Agnostic. Pp. vii. 222. Price, 10s. net. *A Life's Oblation*. Translated by L. M. Leggatt. Pp. xxiv. 199. Price, 6s. net. *Gildersleeves*. By E. M. Wilmot-Buxton. Pp. 349. Price, 8s. 6d. net. *A Practical Guide for Servers at High Mass and Holy Week*. By B. F. Page. Pp. 40. Price, 1s. net. *The Convert's Rosary*. By A. M. Gardiner. New Edition. Pp. 54. Price, 1s. net.

CLAY & SONS, London.

The African Native Medical Corps. By Major Keane and Captain Tomblings. Pp. 63. Illustrated.

DE GIGORD, Paris.

Seur Marie-Colette. By Père J. J. Navatil, S.J. Pp. xx. 376. Price, 7.50 fr.

ELLIOT STOCK, London.

The Octocentenary of Reading Abbey. By J. B. Hurry, M.A. Illustrated. Pp. 92. Price, 10s. 6d. net.

HEATH CRANTON, London.

Singing Bells. By Dom T. Bailly. Pp. 55. Price, 6s. net.

HEFFER, Cambridge.

Eucharist and Sacrifice. By F. C. Burkitt, D.D. Pp. 23. Price, 1s. net.

HOLYWELL PRESS, Oxford.

A Queen's College Miscellany. Pp. 64. Price, 3s. 6d. net.

KEGAN PAUL, London.

Supernatural Mysticism. By Rev. Benedict Williamson. Pp. xii. 268. Price, 10s. 6d. net.

KENEDY & SONS, New York.

The Choice and Formation of a Native Clergy. By Very Rev. V. Ledochowski. Pp. 30.

LECOFFRE, Paris.

S. Jean Berchmans. By H. Delahaye, S.J. 3e édit. Pp. 170. Price, 3.50 fr.

LETHIELLEUX, Paris.

Deux Dialogues sur l'Oraison. By Pères I. del Nente, O.P., and G. de la Figuera, S.J. Pp. 54. Price, 1.25 fr.

LITERARY ALLIANCE, London.

Sonnets and Semblances. By Henry Cloriston. Pp. 50. Price, 3s. net.

METHUEN, London.

Social Life in England to 1500. By E. H. Devas. Pp. viii. 95. Price, 2s. 6d.

MURRAY, London.

The Reign of Relativity. By Viscount Haldane. Pp. xxiii. 430. Price, 21s. net.

PAULIST PRESS, New York.

The Apostolate to Non-Catholics. By B. L. Conway, C.S.P. Pp. 22.

PITMAN & SONS, London.

The Garden of the Soul in Pitman's Shorthand. Pp. 202. Price, 3s. 6d. net.

PUBLISHING CO., FORMERLY P. BRAND, Bussum.

Praelectiones Juris Matrimonii. By Dr. Th. M. Vlaming. 2nd Vol. 3rd Edit. Pp. 430.

SANDS & CO., London.

The Story of Lourdes. By Rose Lynch. Pp. 180. Price, 5s. net.

SKEFFINGTON & SON, London.

The Visions of St. Paul and the Great Atonement. By Rev. T. Lloyd Williams. Pp. 280. Price, 10s. 6d. net.

TÉQUI, Paris.

Mlle. L. Humann. By Mme. P. Fliche. Pp. xv. 189. Price, 3.50 fr. *Enfant, que feras-tu plus tard?* By Abbé R. Cocart. 3rd Edit. Pp. 67. Price, 1.00 fr. *Manifestations diaboliques contemporaines*. By Comte E. de Rouge. Pp. viii. 59. Price, 2.00 fr.

UNIVERSITY PRESS, Cambridge.

Spain since 1815. By the Marqués de Lema. Pp. 72. Price, 4s. 6d. net.

Native
Ledo-

Dele-
17s.

By
and
p. 54-

Henry
s. net.

By
Price,

By
43s.

By
22.

Stman's
4s. 6d.

GRAND,

By
d Vol.

Rose
s. net.

Great
Lloyd
os. 6d.

ne. P.
e. 3.50
s. lard?
Edit.
lanifes
ovaines.
Pp.

Marqués
4s. 6d.